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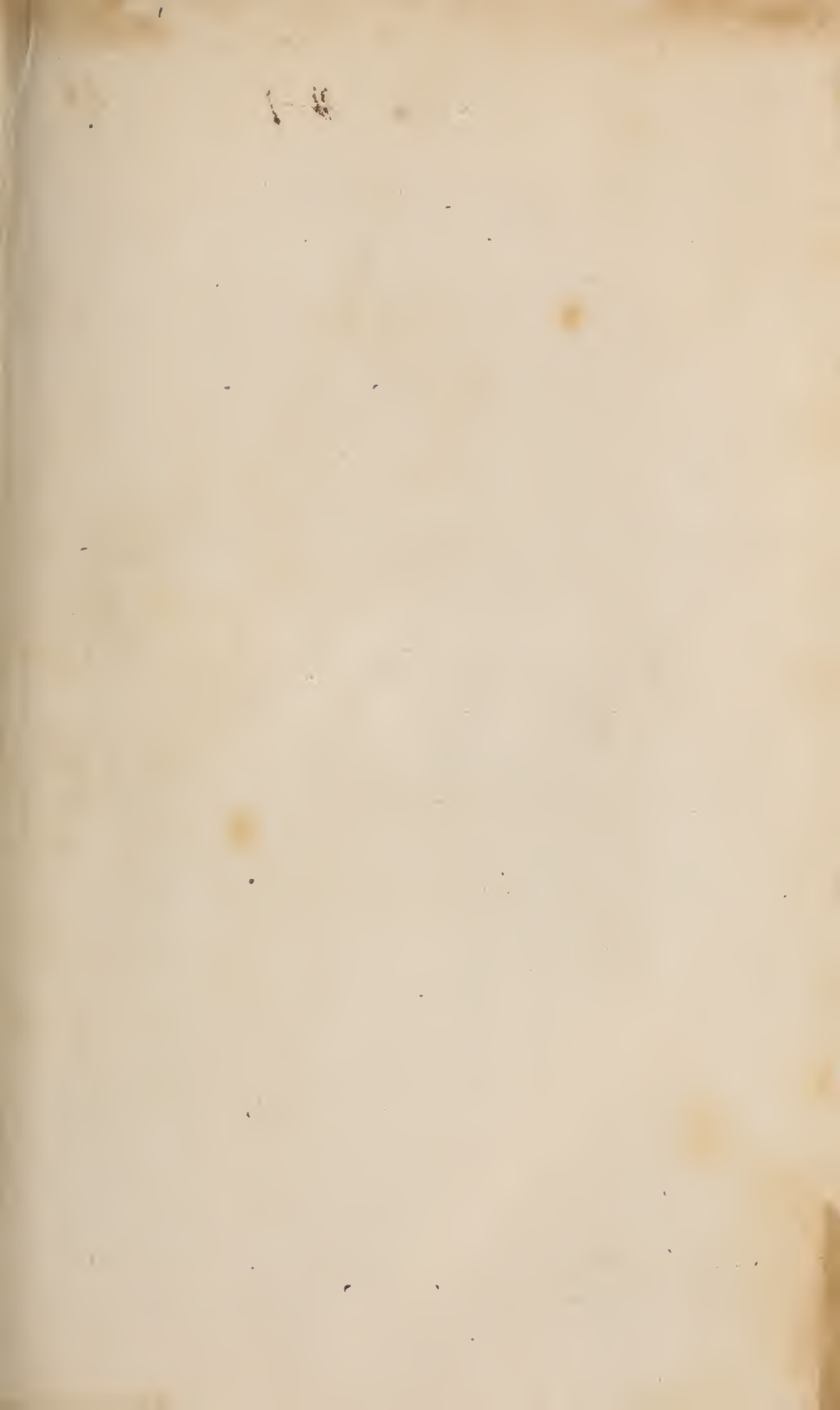
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American Board of Commissioners for Foreign Missions.

Shanghai Mission.—China.

LETTERS FROM MR. BLODGET, JANUARY
AND FEBRUARY, 1859.

The People dull of Hearing.

MR. BLODGET speaks of being constrained "to send up the same report of spiritual desolation and death" as heretofore. "The way of the truth, it is to be hoped, has been prepared in many minds," and a few individuals, "a teacher and two servants," manifest some interest in it. But "the preaching of the word has not been attended with power to convince men of sin, and bring them to cry out, What must we do to be saved." He writes:

During the past year I have continued to visit my chapel as heretofore, to converse and preach. The audiences have been very small, and the interest, except on the part of a few, very slight. Time after time have I gone, thrown open the doors to preach, and seen hundreds pass by, while sometimes one, sometimes a few, and occasionally not an individual, would come in to hear me. In such cases, a resort to the streets usually brings a better audience, although attended with some noise and disorder. Of late, the usual number of attendants on the Sabbath service has been considerably increased, by adding the pupils

of two day schools; one of girls, taught by a graduate of Mrs. Bridgman's school, and the other of boys, taught by a heathen teacher. Neither of these schools are supported by the funds of the Board. In Shanghai, the novelty of hearing a foreigner preach has in great measure died away, and a large proportion of our hearers have ceased to attend. The gospel of itself is not acceptable to the sordid, money-loving Chinese. Of this we are painfully convinced, day by day. Their chief concern is to eat, to drink, to be clothed, and to get wealth. There is an exceedingly small amount of thought or anxiety in respect to God, or the life to come.

The Church should not be Disheartened.

But while I speak thus plainly, I protest against the abuse of such facts to the discouragement of effort, or to the turning away of young men to other fields. What I have said in respect to the Chinese only corroborates the statements of Scripture, especially those we find in the first of Romans. We ought to expect them to be such as they are—such are the deadening, stupefying effects of heathenism—and if we think the field too difficult, and the promise of success too small to induce us to prosecute vig-

rously our efforts, then we are not fit to carry on missions to the heathen. If men in Western Asia have more attentive hearers, and reap a more ready harvest, it should be remembered, that in those regions they have had the gospel for eighteen hundred years. Western Asia is not, strictly, a heathen field. The battle with heathenism was long since fought, and the names of their gods—Jupiter, Mercury, Apollo, Mars, Venus, Diana and the rest—have perished from the cities where once they were adored. The work in those regions, in which we have such abundant cause for joy, is a work of reformation, of return, of restoration, but not of laying the foundations of the Christian church among the heathen. If the American Board, and the churches which sustain it, will have a part in *this* work, they must encounter the strongholds of Satan in India, China and Japan, and in dark Africa. They must exercise their faith and patience in these more difficult fields, as well as in those easier, which yield a speedier harvest. The cold breath of heathenism, from regions not yet reached by the gospel, ought not to chill the spirit of our love. Christ has died for the Chinese also, and we are their debtors, to convey the gospel to them.

Preaching Tours.

I was absent from home, on preaching tours, during the past year, in all, forty-eight days. Most of this time was spent in a circuit of towns within thirty miles of Shanghai. The population of these towns varies between 2,000 and 20,000 or 30,000 each. I visited twenty-seven towns and small cities, and several of them a second time, but my stay at each was short—not more than three or four days at the longest. My plan of operations is very simple. It is, to select several convenient, open places, by the street side, in different parts of a town, and preach there morning and evening, to any who come to hear, as I may be able; stating, explaining, defending, and

enforcing on the conscience, the facts of the gospel. In general, I have met with kindness and a good degree of attention. Some curiosity, some noise, and some rudeness are to be expected. It is encouraging to observe, in those towns which have been visited in successive years, a growing confidence in missionaries, and approval of the doctrines taught by them.

Romanists.

The Romanists have establishments in nearly all these towns, and numerous converts. Their chapels are usually small native buildings, in a secluded spot, upon the premises of some one of their church members. Schools and seminaries they have also. There are not a few nuns, but whether living apart, in their own houses, or gathered in companies, I do not know. Their priests travel from place to place, to hear confessions and instruct novitiates, to administer the sacraments and attend to the oversight of the churches. So far as I can learn, preaching is not a prominent part of their duties; it is a rare thing for a foreign priest to address a promiscuous crowd. Very few converts from the Romanists are ever made by Protestants. They are strictly warned against us, and are suspicious of us and our books.

Visit to Suchow.

On my last tour, in the month of December, I visited the city of Suchow. This city is at present the capital of the Province, Nanking, the former capital, being still in the hands of the insurgents. It is said to contain a population of a million and a half, within and around its walls.

As Mr. Blodget has thought of this place as one which perhaps might and should be occupied, he speaks particularly of some characteristics of the city, and of the surrounding country, with its numerous towns and villages, and its multitudes of human beings going to the grave with no knowledge of a Savior, and adds:

I spent five days at Suchow, in com-

pany with Mr. Aitchison, preaching frequently, both within the city and in the suburbs. The dialect is so near to that which we have already learned in Shanghai, as to render us quite intelligible without any effort to change. Differences indeed there are, but not such as to prevent entering upon labor at once. It seemed to be understood among the people and gate-keepers, that we were to be allowed to pass to and fro without molestation.

In another letter, dated February 14, Mr. Blodget reports a second visit to this city. He left home January 24, accompanied by a zealous native helper, furnished him for the occasion, by the Baptist mission. On Wednesday, the 26th, they reached R'wun, a city of perhaps 100,000 inhabitants, where they "preached morning and afternoon, to large and attentive audiences," in an open space, left by a recent fire, in the centre of the city. The next day they arrived at Suchow, where they spent two days making inquiries, and on Saturday went to the market town Wang Ring to spend the Sabbath; "a single day's preaching seeming to be of more avail in a town of ten or twenty thousand inhabitants, than in a great city." On Monday they went to Dung Ding San, lying at the base of a mountain of the same name, at the end of the "great lake," which is about 250 miles in circumference, and nearly circular, with several mountainous islands rising from different portions of its surface, and seven cities near its borders. Here Mr. Blodget preached to a good audience, and the next day returned again to Suchow, where he distributed many tracts and portions of Scripture. The officers and people showed no hostility to the foreign teachers. On the whole, he was not prepared to recommend Suchow as a place to be at once occupied by the Board, but thought it advisable to wait longer before deciding.

A Chinese Poor House.

Respecting some things which he saw there, and the policy of the rulers, he writes as follows:

Singular to tell, I found a Chinese *poor-house*, or rather collection of houses, in the centre of the city. They are built around an open plot of ground, and have an appearance of comparative neatness and comfort. There must be some hundreds, or even a thousand inmates,

who are supported by the charities of the rich. I gathered a company of these people around me, and told them the message of the gospel. There are in China, asylums for the aged and for orphans, and charitable institutions for the blind, for widows, and for the relief of sickness. All these may be had without the gospel, and without the least love of God in the heart.

It is manifest from my own experience, and that of others who have recently visited this city, that the rulers have adopted the policy of allowing foreigners to go and come, to preach and distribute books unmolested, and will even quell and keep in order the people, as occasion may require. As to a permanent residence in the city, there is no doubt that a single individual can procure lodgings there for a time. Whether he would be allowed to remain, or whether a family would be allowed to join him, can only be ascertained by making the experiment. No provision of the treaty forbids, and, on the other hand, none allows of such a residence.

Ceylon Mission.

ANNUAL REPORT.

THE annual general letter from Ceylon, first, after recognizing the mercies experienced, refers to the "exceeding weakness" of the mission during the year 1858. The year opened with four missionaries only on the ground, Messrs. Spaulding, Hastings, Lord and Sanders. Mr. and Mrs. Lord were very soon obliged to go to Madras, and then to the Pulney hills, on account of ill health in the family, and Mr. Spaulding was absent about three months, to attend the Missionary Conference at Ootocamund. Messrs. Hitchcock and Quick joined the mission about the first of May, but their special work has been the acquisition of the language. "Thirty-three months of missionary labor only," it is said, "have been expended on the field within the year."

"Miss Agnew has continued her labors, uninterruptedly, in the female boarding school at Oodooville. Mr. Spaulding, resident at Oodooville, has had the charge of Oodooville,

Oodopitty and Tillipally stations; Mr. Hastings, resident at Manepy, the charge of Chavagacherry and Manepy; and Mr. Sanders, resident at Batticotta, the charge of Batticotta, Panditeripo and the Islands."

Churches.

The following table exhibits the more important statistics of the churches, for the year.

STATIONS.	Received on profession in 1858.	Received by certificate.	Dismissed by letter.	Excommunicated.	Died.	Membership Dec. 31, 1858.			Resident members.	Non-resident members.	Suspended.	Marriages.	Contributions to religious and benevolent objects.			
						Males.	Females.	Total.					£	s. d.		
Batticotta,	8	9	20	6	3	64	35	99	76	23	9	5	£ 38	s. 4	d. 7	
Caradive,	2	3				10	5	15	15			1	4	17	0	
Chavagacherry,	1	4	8		1	16	16	32	30	2	2		8	5	7	
Manepy,	1	10	6	1	1	33	26	59	57	2	1		14	4	1	
Oodooville,	13	9	13		1	45	63	108	93	15	1	3	19	1	8	
Oodopitty,			1			15	7	22	19	3			2	8	4	
Panditeripo,	3	4	2			21	24	45	39	6	2	1	6	13	0	
Tillipally,		3	4	1		24	18	42	37	5	2	1	4	8	9	
Valany,		14				10	4	14	14						14	0
Totals,	28	56	54	8	6	238	198	436	380	56	17	11	98	17	0	

The report, after presenting these statistics, proceeds to speak of the different churches, making particular statements, of which but few can be introduced here. Respecting Batticotta it is said:

Fourteen members were dismissed to form a new church on the island of Valany. The six persons excommunicated had long been in a state of suspension, and five of them were non-resident members. Six of the nine in suspension belong to the village of Sangany. They were formerly Romanists, and their suspension occurred in connection with a partial, if not a final, return to that church. The twenty-three absent members are most of them graduates of Batticotta seminary, residing in different parts of the island and on the continent. The pastor says: "At one time during the year, the Lord seemed to be very near. He was apparently knocking at the door of many hearts, and a spirit of prayer prevailed. But Satan came also, and the great blessing was not received."

The church at Caradive, formed with seven members in 1855, "seems to be growing in piety and numbers, under the ministrations of its present [native] pastor." The church at Chavagacherry has also been in charge of a native pastor since 1855, and "is in an

encouraging state of progress." The pastor reports that, "though there have not been many additions to the church during the year, there are a good number of inquirers in different parts of the field, concerning several of whom there is much hope; and the prospect respecting the increase, piety and stability of the church, was never so bright as at the close of the year."

Proceeding to general remarks, the report states:

In connection with all our churches, in addition to the regular services of the Sabbath, there is a church prayer meeting during the week. In most of them there is a female prayer meeting, a mothers' meeting, and in some a fathers' meeting. The means of grace, for the development of the churches and their growth in piety, have been faithfully used. The missionary pastors have been hard pressed with other duties and cares, yet they have endeavored conscientiously to devote to pastoral work that part of their time and strength which the emergencies of the mission and the leadings of Providence seemed to demand.

The contributions of the native Christians to various objects of a benevolent and religious nature have amounted to £98. 17., an increase of £11. 0. 7. over the contributions of 1857. In view of

the hardness of the times, this increase, though small, is a pleasing evidence of the growing interest of our little churches in the advancement of Christ's cause in the land.

Native Pastors—Organizing Churches.

There are now three native pastors, Rev. Mr. Cornelius, Rev. T. P. Hunt, and Rev. D. Stickney, the latter having been ordained on the island of Valany, in September last. The report says:

It has been the object and the special care of the mission, to place the native pastors and their churches in the most favorable circumstances for success, and none of our churches are in a more hopeful state than theirs. In this department of our work, the "pillar and the cloud" have seemed to go before us, and the indications of Providence are, that we should move judiciously and steadily forward. During the past year we have spent two days with these pastors, in the discussion of subjects bearing directly and practically upon the churches. These meetings were deeply interesting to us all.

We know not what the future leadings of Providence may be, but we confidently expect the Lord will, ere long, open the way for the formation of other churches in our field. There are four or five localities to which we are looking with strong hope. Navaly, Alaverty, Sangany, Pungertive and Usan, have each Christians enough for the purpose of church organization; but in some of these localities a suitable person for a pastor is not found, and in others the membership is such that there are not persons who are fitted for office bearers.

Catechists.

Twenty-eight helpers labor as catechists, each having a distinct field for which he is accountable; attending all the meetings in the field, and taking charge of them in the absence of the missionary. There have been thirty-two Sabbath morning, and thirty-five Sabbath afternoon meetings, in as many

localities, kept up during the year, with an average attendance at each, varying from 5, the lowest, to 201, the highest reported. Weekly church prayer meetings have been sustained in twelve different places. Each missionary has given to the catechists under his supervision such instruction as time and circumstances would permit, and each catechist "reports his daily labors to the missionary in charge, and at the end of the year furnishes a synopsis of his work for the previous twelve months." Extracts from these reports of catechists are included in the general letter, a few of which may be inserted here.

One says: "It has been my plan to visit regularly the members of the church belonging to my field, for prayer and for the training of their children. Respecting the people at large, it is to be noticed that there are those who are opposed to religion, those who are rather indifferent both as to their own religion and to Christianity, and those who are convinced of the excellence of Christianity but are not decided to reject heathenism, on account of worldly considerations. In looking at the state of things, I am encouraged to notice that the truth as it is in Jesus is taking hold. I am also led to feel that all our efforts, without the outpouring of the Spirit of God, will be of no avail."

Another, after speaking of the various means used, remarks: "By means of these agencies the knowledge of the gospel has been considerably diffused among the people. I believe the time will come for an unusual hunger and thirst after the word of God, and that in a few years thousands of my countrymen will be brought into the marvelous light of the gospel."

One at the Manepy station writes: "In the place where I now labor I see some encouragement. There are ten or twelve Christian families whom I visit weekly. I read and explain a chapter to them, and pray with them. In these families there are ten church members, whom I thus endeavor to lead on in Scripture knowledge. With one or two exceptions, they are somewhat regular in

attending divine service on the Sabbath. One female, the daughter of a church member, though she does not attend service on the Sabbath, seems to give evidence of being a Christian. A young man near the station is roused to feel anxious about his soul, and is regular in attending religious meetings and my family prayers in the morning. Three others manifest more or less interest, and still another is reading the Bible in course, and makes inquiries about different points from me when I go to see him." Another remarks: "The pure doctrine of the Bible has so affected the foolish notions of different classes of people as to force them earnestly to acknowledge its truth and purity, and to approve, openly, the good example of its faithful professors. Nevertheless, when they are called to embrace such a true religion, they endeavor to make excuses, some of them like Agrippa, some like the rich man, others like those called to the wedding, and many others like the Pharisees, sticking to outward purity and caste distinctions."

One connected with Tillipally says, in closing his report: "It gives me pleasure to add, that the people have certainly a wish to hear, and listen to what we have to say; but the bonds which bind them to their superstitions are too strong to allow me to hope that they will be easily broken."

Another speaks of the people as being some of them poor, some indifferent, some wishing to be inquirers, &c. "The seat of heathenism and superstition is yet on the same basis as it was with those of former times, where there was bigoted idolatry and neglected learning. There are, in my field, three schools, two vernacular and one English, supported by the students, and it is earnestly desired that the mission should establish schools in this field, where it has only one."

It is principally through our catechists that our work in oral preaching is carried on. The missionaries preach whenever they can. They generally fill some pulpit

on the Sabbath, conduct the Friday meetings at their stations, and attend and preach at the evening village meetings when other duties will admit.

Schools—Book Distribution.

Forty-five vernacular schools have been sustained during the year, embracing 1,659 pupils—1,402 boys, and 257 girls; but the tone of the report in respect to the present state of this department of the mission work, is one rather of depression and discouragement than of hope. The list of pupils in the female boarding school will be found on another page. Eight English schools are mentioned, within the field occupied by the mission, which are supported by natives. "So far as is known, the Bible is used as a reading and text book in all these schools."

Something has been done, as heretofore, in the way of publishing and distributing Christian books and handbill tracts. Two persons have been mostly employed as colporters, in selling religious works and school books. "They have sold 1,934 religious publications, of which 145 were Bibles or portions of the Bible." The catechists, also, take tracts with them when engaged in their village work, which they read and give away as circumstances dictate.

Concluding Remarks.

The brethren, in concluding their report, add the following "few remarks bearing upon the mission as a whole."

Necessities.

1. We need a new impulse in every department of our work. For the past three years our burdens, which before were all that we could bear, have been constantly increasing. One missionary, in 1858, has attempted to meet the duties of three in 1855. In these emergencies we have labored incessantly that we might not lose what had been already gained, but we have had no strength for aggressive movements. There are times when great interests are poised upon the efforts of a few months. The growth of these churches, and the salvation of this people, require that we should have the means to *go forward*, and that *soon*. Whether the necessary laborers shall be sent into this harvest, is a question which,

under God, the fathers and mothers, and sons and daughters, of the churches co-operating with the Board, must decide.

2. We need the prayers of the churches that support us;—we cannot do without them. We can make efforts for raising local funds if necessary, or we can reduce our expenditures in certain departments, but we cannot spare your prayers for Jaffna. It is with the deepest interest that we read the accounts of answers to prayer in the great awakening. We believe they are real, and we long to see evidence here, that the American Israel is wrestling and prevailing for the salvation of this people.

3. We need a special revival in our own hearts. Perhaps this is our first and greatest necessity. We have earnestly hoped that a wave of the divine influence which has touched so many hearts in our native land would reach even to our shores. For this we still wait and pray.

Anxieties.

1. As to the development of our churches. We now have a membership of 436. Some of these are under the pastoral care of missionaries and some under the care of native pastors. The currents of worldly influence are setting strong, and in various directions. It is a time when much pastoral labor and instruction are required, in order that piety may be developed and error avoided. For this great work our strength is insufficient.

2. With reference to the educated, and those who are being educated. There are few mission fields where the work of preparation has been greater than in Jaffna. The graduates of Batticotta seminary and of our village schools, are the leaders of the present generation. There are probably 300 pupils in the various independent English schools in our mission field, and one-sixth of these are the sons of our church members. We cannot be indifferent to their spiritual welfare, and yet our only hope is in proclaiming the gospel in the villages, and in acting as

spiritual guides to these young persons. The community is so far advanced that it will not stand still. We must have strength to exercise a controlling influence, or we must lose our vantage ground.

Among "encouragements" the report mentions the arrival of Messrs. Hitchcock and Quick, and the promises of the Savior, and says: "In view of the amount of labor expended, the results of the past year are far from discouraging. In benevolence; in the attendance upon, and the number of meetings; in the disposition of the church and the people to move forward in the work of education and evangelization, there are indications which promise well for the future."

ODOOVILLE BOARDING SCHOOL.

Mr. Spaulding furnishes the following list of pupils in the Oodooville female boarding school, and says:

The list shows, that of forty-one pupils now in school, only six are children of heathen parents. Supposing it desirable to be true to facts, both here and at home, I would state, that the number of pupils in the school, as mentioned in the annual lists and reports sent home, stand as follows: June 1, 1856, 62; December 31, 1856, 50; June 1, 1857, 36; December 31, 1857, 46; October, 1858, 28; December 31, 1858, 41.

It may be interesting to parties concerned to know, that we have found in the Herald unappropriated names for all the pupils thus far, and we are thankful that we can meet, though late, the wishes of their benefactors, and receive the prayers of those whose hopes have been so long deferred. I greatly prize specific prayer. The Bible is full of examples of such prayer; the promise is for such; God's witnessing Spirit is for such; and to secure such prayers we have appropriated these names. They are added as the middle name, not dropping the parents' name, which is put in a separate column.

To the view of the school Mr. Spaulding appends statistical statements respecting the church at Oodooville. Thirty-nine members were received during the first ten years, (com-

mencing in 1822,) 93 during the second and 105 during the third ten, and 92 during the remaining seven years, to the close of 1858—in all, 329. Of these, 68 were received by letter. There are now connected with the

church 108 members—46 males and 62 females. 142 have been dismissed to other churches, 53 have died, and 26 have been excommunicated. 250 children have been baptized.

List of Pupils in the Oodooville Boarding School.

Names.	Parents.	Born.	Taken.
FIRST CLASS.			
Emily Cope,	Backus,		
Rebecca M. Fiske,	H*	1842	
Jane C. Dodd,	Carpenter,	1846	
Mary Smith,	Emerson,		
Elvira Christiana,	Homer,		
Eunice Smith,	Payson,		
Mary A. Armstrong,	White,	1844	
Eliza T. Drew,	White,		
SECOND CLASS.			
Sarah H. Ayres,	Miller,	1845	1856
Margaret Freleigh,	Adams,	1842	1856
Mary Hewitt,	Brend,	1845	1856
Rebecca,	Cornelius,	1843	1856
Sophia Howard,	Joseph,		1856
Anna Maria Hickock,	Foreman,	1843	1856
Sarah Jane Sacknett,	Osgood,	1844	1856
Mary Dickonson,	Scott,	1845	1856
Anna Brigham,	Strong,	1845	1856
Catharine,	Merrill,	1845	1856
Ann Poor,	Levins,		1856
THIRD CLASS.			
Isabella McCairnes,	Nathanaa,		1857
Francis Deveraux,			1857
Eliza Haman,	Lawrence,	1843	1858
Martha Ann,	Mather, H.		1857
Sarah Chapin,	Mather,		1857
Lydia,	Moses,	1844	1857
Harriet Wyman,	Niles,	1846	1858
Catharine,	Payson,		1857
Joanna M. Ridgely,	Jacob,		1857
Maria Hassel,	Hawes,	1845	1857
FOURTH CLASS.			
Martha Chambers,	Coggin,	1844	1858
Louisa G. Ely,	Sooper, H.	1847	1858
Lucy,	Dwight,	1846	1858
Elizabeth Fletcher,	Emerson,		1858
Martha Sheldon,	Goodell, H.		1857
Elizabeth S. Coleman,	Jacob,		1858
Harriet,	Lawrence,		1858
Amelia Newton Little,	H.		1858
Lucy Maria Smith,	David,		1858
Anna,	Snell,		1857
Mary G. Houghton,	Spencer,	1846	1858
Abby M. Whittimore,	H.		1858

* H shows that both the parents are heathen.

Ahmednuggur Mission.—India.

STATION REPORTS.

EXTRACTS from the annual report of the Ahmednuggur mission were published in the Herald for June. Extracts from reports of some of the stations, presented here, will

furnish a fuller view of the work in different portions of that field.

Ahmednuggur.

Churches.

Mr. Ballantine writes :

Twenty persons have professed their faith in Christ during the past year, in

connection with the two churches here. Of these, ten were baptized in childhood; and four others of the baptized children of these churches connected themselves with churches in other places. It has been very gratifying to see the religious interest manifested by the children of our church members.

There has been a good state of religious feeling in the churches. Intelligence of the awakening in America, which was communicated to our native congregations, with details of the numerous conversions taking place there, led the native Christians to feel that they too needed the baptism of the Holy Ghost; and they felt, as never before, that with the rich effusions of the Spirit enjoyed as they were in America, they might hope to see the preaching of the gospel attended with unusual power even in this dark land. They became interested in the daily meetings for prayer, and in the accounts given at these meetings of the progress of the revival in America, as they were received from week to week in the religious newspapers; and the thoughts and feelings which thrilled the hearts of those who attended the prayer meetings in New York, Boston and Philadelphia, touched a responsive chord when repeated in meetings here, and led to more earnest and united supplication for a blessing on our labors. The children of the church shared in this interest, as well as their parents; and if there were no other result of these meetings than the higher state of religious feeling among the members of the church and their children, we should feel that this was sufficient to cause hearty thanksgiving to God. But there have been other results. The native brethren have labored, more than ever before, in private conversations with the heathen around them, and many of those whom they have addressed have manifested a state of mind in reference to Christianity, a readiness to listen and to acknowledge the truth of the word of God, and a feeling of regard for those

who have become Christians, which have surprised and encouraged us. Some are in an inquiring state of mind, of whom we hope to be able to say, soon, that they have chosen the Lord for their portion. And in regard to the heathen in villages around Ahmednuggur, we have been struck with the disposition to hear the truth, and the readiness to acknowledge the falsity of other religions, which has been evinced by many with whom conversation has been held on the subject. This is seen not only among the lowest castes, but among the higher classes also. We think there are indications, that the Holy Spirit is preparing the way in the hearts of men around us, for the more extensive spread of the gospel.

We have not been without occasions for grief also. The report of the pastor of the second church, presents the case of a man who exhibited great interest in Christianity, and an earnest determination to embrace it, whatever might be the temporal consequences to himself; who, in all his conduct while with us, appeared to be unusually free from all worldly motives; who had always borne the highest character for truth and honesty; and who, yet, under the influence of his wife, was led to abandon his profession, to renounce what he knew to be the truth and embrace a lie.

The statistics of the churches may be seen in the Herald for June.

Schools.

About twenty-five young men have been connected with the school for catechists and teachers, nearly all of them hopefully pious, and the others, children of Christians. Six of the pupils have united with the church during the year. The school for smaller boys, preparatory to this, under Miss Farrar's care, "has embraced from fifteen to twenty pupils." Miss Farrar has also had charge of a large school for girls, supported by English residents. A school for girls, daughters of Christian parents, under Mrs. Ballantine's care, has numbered about forty-five pupils. Eight of these have been admitted to the church during the year.

Nine young men have gone out from the

school for catechists, and are now engaged in teaching in different parts of the field. Lectures on Theology have been given to a class of young men; and lectures on Scripture history, four days in the week, attended by the students of Theology and the larger boys in the school. Mr. Ballantine has had the editorial charge of the "Dnyanodaya," which has now been in existence seventeen years, and "has been the means of great good." Numerous tours have been made by the native assistants connected with the station, and some by Mr. Ballantine and his family.

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Seroor.

At this station, but one adult has been added to the church by profession within the year, while two members have been excommunicated, one of whom now professes penitence. Two weekly prayer meetings were sustained, from the first of May. The new chapel was completed, and opened for public services on the first Sabbath in June. Mr. Bissell and his native helpers have made frequent tours in the villages. "A knowledge of the truth is extending, the bitter hatred which was encountered a few years ago has in many places disappeared," and the missionary is received as a friend. A school has been kept up in the Mahar part of the town, with an irregular attendance, varying from ten to thirty. Another has been opened in a village near, attended by young men who have time to study only in the evening. In many villages, it is said, a Christian teacher would be well received; "but teachers and the means of providing for them, are both wanting."

The following extract from a letter from Mr. Bissell, dated March 10, a few days after his report was forwarded, may appropriately be inserted here.

In view of the little fruit—and much of that little, *rotten* fruit—of my labors in this field for the past year or two, I have been led to ask myself solemnly: Have I mistaken my work, or have I been unfaithful in it? That I have done all I could, or as well as I could, I dare not say; yet I have loved the work and loved to devote my energies to it. I have longed for the privilege of leading souls to Christ, but as yet meet with few who are ready to ask the question, "What shall I do to be saved?" with any earnestness. "There be many that say,

Who will show us any (earthly) good?" and for the sake of worldly gain, they are ready to come around us; but their apathy in spiritual things is so great that the truth seems powerless. Like a spent ball striking upon a rock, it leaves no impression, and hardly produces a rebound. This is the dark side of the picture, and it is not well to dwell upon it too much; but it is well to look at it calmly, and know that such are the facts in the case. It will lead us to contemplate the bright side with greater satisfaction.

The bright side is, that there is a God in heaven who hears prayer; that he has promised, that every knee shall bow at the name of Jesus; that he is rapidly fulfilling this promise in many parts of the world, and we have reason to believe he is preparing the way for its fulfillment in India also. With such promises and encouragements we are ready to work on, for we know that our "labor is not in vain in the Lord."

I have not written much of my tours for a year or two past, not because they have been devoid of interest, though the interest has not often been just of the kind I could have wished. I have had hearers in great numbers, have been listened to attentively, have held interesting discussions and have often hoped that an impression was made which would be permanent. I hope so still. I feel sure that the truth is gaining ground, and God in his own time will give me, or some one more worthy, the privilege of gathering fruit here.

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Wadale.

MR. FAIRBANK, in reporting his work in "the North-Eastern field of the Ahmednuggur mission," first remarks, that having removed to Wadale, with his family, in January, 1858, he had been permitted to reside there mostly through the year, having lived for a few months in a tent. Their house was finished in May. Stated services have been conducted on the Sabbath in Marathi, but the audience has usually been small—from twenty to thirty. The "daily Marathi

prayers" have been made "a more extended exercise" than formerly, with exposition of Scripture, prayer by the missionary, singing, and prayer by one or more of the native brethren. Neighboring villages have been visited frequently, when the women have met to hear Mrs. Fairbank, while Mr. Fairbank addressed the men.

To the Chande church twenty persons were added during the year, nineteen by profession and one by letter. Two members have died, and seventeen were dismissed to form the church at Dedgaum. "The timely contributions of a benevolent friend" furnished means which have enabled Mr. Fairbank to build small chapels at Shingave and Chande, and on the first Sabbath on which he preached in the chapel at Shingave, six persons were received there to church fellowship. The chapel at Wadåle has not been completed, owing to "the impossibility of getting wood suitable for the roof." Repeated and urgent applications have been made for schools. One has been opened at Wadåle, to which Mrs. Fairbank devotes a portion of each day, and two others have been established in villages where Christians reside. "There are now six in all; and those at Wadåle and Shingave are flourishing."

"A generous subscription of twenty-five dollars per month, began in April," has enabled the missionary to retain all the native helpers who had been previously employed, and also to send four young men to the school for catechists. Arrangements for educating catechists, he says, are insufficient to supply the demand. "I have been much interested," he writes, "in watching and stimulating the beginnings of beneficent effort among these native Christians," to relieve the sick and poor among themselves, and for other purposes. The monthly concert has been well attended, and a society has been formed for sustaining home missionary effort, which "has prosecuted its work with much zeal."

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM DR. WRIGHT, MARCH 31,
1859.

DR. WRIGHT, in this letter, refers briefly to various topics connected with the interests of the mission, presenting, on the whole, a very pleasant view of the state and prospects of the work in that field.

Religious Interest.

Our monthly concerts, both at the city and at Seir, the first Monday of this month, were occasions of great interest. Our helpers were assembled, as usual, from various parts of the field, and in general gave very gratifying reports relative to the work of the Lord. On that occasion, in the city, as on many other occasions of late, the subject held up before the minds of the helpers was that of taking God at his word, pleading his promises, and expecting a blessing; illustrated by the marvelous events transpiring in our native land. During the last month, the work of grace in the village of Seir has not diminished, but rather increased. It is too soon to attempt an estimate of the number of conversions.

In the male seminary, as the session was drawing to a close and the pupils were preparing for an examination, the religious interest somewhat diminished. On the 29th inst. an examination was held, when the pupils acquitted themselves much to their credit. They have evidently been diligent in their studies during the winter. Only one graduates this year. As the price of provisions has been unprecedentedly high, this season, and the means at the command of the seminary have been exhausted, the pupils were dismissed the day following the examination, though it was earlier than in former years.

On the 16th of this month, the pupils of the female seminary were dismissed, for a recess of a few weeks after their long winter session. They will assemble again next week. Up to the time of their departure, the state of religious feeling among them was very cheering. In the village of Vizierawa the work of grace has continued with unabated interest. It has been deep and pungent, and has embraced a large number of individuals. Our helper there is an excellent man—one of the very best in our employ—but he has long been an invalid, and of late able to preach very little in consequence

of a disease of the throat. Still the good work has progressed in a most delightful manner. He has probably done more for it by his prayers than by his preaching.

Discussions — Village Schools.

In all parts of our field, discussion on religious topics is heated, especially during the present season of Lent. The fast is disregarded by large numbers, and this rouses the indignation of those who are zealous for *old ways*. In some places there is much angry feeling, breaking out into violent tumults; but no case has of late gone so far as to be carried to the civil authorities.

To-day an examination of the schools of the village of Geog Tapa has been held. The occasion was one of very great interest. Nearly two hundred children were assembled in the church, where the exercises were held, and the sight was most enlivening. The children appeared remarkably well when examined—greatly to their own credit and that of their teachers. While in some villages our schools are not all we could wish, we were much cheered by what we witnessed to-day, and led to hope much from this department of our work.

Provisions command so high a price here now, it is with the greatest difficulty that many people find the means to meet the demands of hunger. Many families, for weeks together, have had no bread in their houses, and here the article of bread is literally the "staff of life." Before harvest-time, the suffering among the poor must be fearful.

Asker Khân, the Government agent, has been at Tabreez for some months past. With the local authorities here, we are able to keep on tolerable terms.

Assyria Mission.—Turkey.

MARDIN.

LETTER FROM MR. WILLIAMS, APRIL 8, 1859.

In a brief letter, dated February 4, and published in the Herald for June, Mr. Wil-

liams gave an account of the state of things at his new station which was not very promising. But from the communication now received it will be seen, that hard as the field may be, there is already much to encourage the lone missionary in his work, and to stimulate his friends and the church to pray in hope for him and his field.

Progress.

I can see that we have, since my last, made progress; in external things, but more in our legitimate work. We have opened a small school for the children of the Protestants, and eleven attend. We have hired a "house of prayer," where our regular attendance is about twenty-five. We have had, since my last was written, three evening meetings every week, varying in length from one and a half to four hours, with an attendance of from twelve to twenty-five. Calls at my house as before.

The Papal force here is greater than I supposed—one patriarch, two bishops, twenty-three priests, (four of them Europeans,) and three sects. When the former unbridled lawlessness of this people is remembered, our friends here wonder that for three months and a half we have been unmolested—that we are alive. God is wonderful in working and prepared the way before us. We dwell in security; we move about, insulted indeed, but without fear. The Governor and Mejlis are friendly, and desire to carry out in good faith the Sultan's firmans for religious toleration, but are somewhat afraid of the people. As yet we have no reason to complain. They have once and again rescued our Protestants from the extortion of their enemies. The prey has been taken from between the teeth of the papal bear and restored. Six houses have asked to be set off, and though no final action is yet taken, the preliminary decisions of the Governor have been just. It is strange that these six houses were all papal, and of the twenty-five persons composing our regular audience, all but three (or possibly four) were papists. Another remarkable

fact is, that the women of these households do not oppose.

Pilgrim Meekha—his History.

But our chief progress is seen in the changed position of the most influential of the Protestants, Pilgrim Meekha, of whom I spoke before. You will remember that he then yielded to the storm, and temporarily made peace with the priests. But before giving his history further I ought to make you acquainted with the man. Originally a Jacobite, he thirty years ago became papist, and carried over one hundred houses with him. Since then there has been in their ranks no so earnest, vigorous partisan as he. The Virgin Mary has few more sincere devotees in the world than was he till six months ago. Thrice he has made the pilgrimage to Jerusalem, and last summer, when the priest Sarkis fled to Mr. Marsh and declared himself a Protestant, the Armenian papal bishop said to this man: "It would seem that these heretics would make a permanent lodgment here, what shall we do?" And he replied: "Don't worry about that, I'll be security that they don't stay in Mardin." We are here yet, and he is our stoutest champion.

Becomes a Protestant.

Under God, it was on this wise. Before the priest, who is still with us and holds firmly to the truth, was forbidden the active duties of a priest on account of his evangelical views, he had sown much gospel truth among his disciples, and, secretly, not a few of them were semi-gospelers. Among these was a son-in-law of Meekha, who, returning from Bagdad in the fall, and learning what had occurred during the summer, began to speak more openly, but in great fear of his father-in-law. Last December Pilgrim Meekha had a quarrel with his bishop, about a matter of 900 piasters. Returning to his house, exasperated at the dishonesty and falsehood of his bishop, he sent for his son-in-law Sado, and said: "What is this new way of which you

have got hold of? Take the gospel and sit down and read." For three days did he keep him reading, until Matthew, Mark, Luke, John, the Epistles, and all were finished. You may judge of his amazement when he found that what he had always esteemed most precious was not only without foundation in God's word, but was opposed to the whole spirit and teachings of the divine oracles. He sent for the priests and they came. "Prove me your doctrines from the Bible," said he; "silence that young man." They had no arguments but cuffs and cursings. Before this mere youth, their words were powerless. In vain he asked them to cease their revilings and *prove* their doctrines. Convinced that they had nothing to say, he ceased from Virgin worship, and every where declared himself a "prote." His wife, his sons, his sons-in-law, urged, begged him not to be so precipitate. "First collect your debts and receive what is your own, and then avouch the truth." To all their remonstrance he was deaf. "No!" he said: "If this is truth, we stand by it now and always—to-day. And "to-day" it went like wild-fire over Mardin, Pilgrim Meekha is a "prote." Scoffs, jibes, sneers, were rattled upon him; and the city was astir of this when I came, till, as I before said, he was thrown down in the streets.

The Patriarch is at Mosul, and Meekha "made up" with the priests only until he could be heard from. The answer came: "If Pilgrim Meekha, and another, will stand in the church, holding black candles while masses are said, and then pass around, saying to every one—I sinned, forgive me, what I taught was a lie, only the Roman church is truth—they may be forgiven; if not, anathematize them." They are anathematized. Meekha remained at his house, pondering his position, weighing the consequences, hearing the gospel read, (he cannot read,) until the expiration of a self-appointed period, and then publicly and fully identified himself as a Protestant.

Decision.

"You was born a Jacobite, became a Papist, and are now a Protestant, why not turn moslem?" is frequently thrown, tauntingly, in his face. His reply, ardent as Peter's, is, "I was a papist because I thought their religion was in the gospel; the day I knew it was not, I left them. If you will prove the Koran from the gospel, I will turn moslem." "Then you was blind all your life, hey?" "Yes, I was blind, but I was sincere, and, thank God, now my eyes are opened." His sincerity, his earnestness, no one questions. No one pretends that he was *bought* to Protestantism. His wife is as sincere and earnest as he; and when their outside friends were weeping over the terrors of the great excommunication, her soul was overflowing with joy and thankfulness that the gospel had come to them. They have five daughters. Two of the married ones live elsewhere, and they, under the teaching of the priests, believe their father bewitched; but the three at home, who see that, from first to last, the gospel has led him on step by step, go with him and rejoice. It is a wonderful instance of the power of God's truth.

The Force of Truth.

I never have witnessed such amazed eagerness as that with which, for the first time, they comprehended that salvation is "without money and without price"—absolutely free and gratuitous. It was to them *news*—good news—and when I call to mind Meekha's impetuous temperament and see him listen with such docility to Christ's teaching, I cannot but hope that, though he is but imperfectly sanctified, the "good work" is begun in him, which God's grace will complete. He accepts no new truth without a challenge, and nothing short of a "Thus saith the Lord," will give it currency with him. At one of my evening lectures I alluded, as bearing on what I had in hand, to Isaiah's statement, "All our righteousnesses are as filthy rags," when

two or three spoke up: "What's that?" On repeating it, they were incredulous, and wished to know chapter and verse. I gave it them next day, and it has taken hold of them like iron. I have seen Meekha since throw that verse into a crowd of opposers, with such force as to start them all from their seats, with an emphatic "God forbid," and the most positive denial that such a verse could be in the Bible. When I turned to the passage, and put the book into their hands that they might read it for themselves, they could not believe their own eyes, but continued poring over it, reading carefully from the head of the chapter; and this very day some of them came in to ask what it meant, and so changed in their manner and appearance I could hardly believe *my* eyes. Before, obstinate, dogged, unreasonable; now meek, docile, and asking what the will of the Lord is? One said: "That went like a dagger to my heart, and I slept none all that night." And when, to-day, I turned to Rom. iii. 26, Eph. ii. 8, 9, and Rom. iv. 1-4, they listened as children. Truly the word of the Lord is a sharp sword, piercing to the heart.

But I must not add more. We wonderingly wait to see whereunto all this will grow. From the first it has been in a remarkable manner the Lord's doing, with which our planning has had nothing to do. All that we can do is to pray, and beg you to pray for us. As yet we know not of many conversions. There are four of whom we have some hope—time will prove. Pray for us, that the Lord's kingdom may come here with power. Oh for a pentecostal outpouring of the Spirit.

Southern Armenian Mission.—Turkey.

AINTAB.

LETTER FROM MR. SCHNEIDER, APRIL 1,
1859.

Discussions.

THIS letter is dated at Aleppo, to which city Mr. Schneider had gone on business, with ref-

erence to a house which he had rented and proposed to repair, but which the Armenians were earnestly endeavoring to prevent his occupying. Their opposition he supposed to have arisen in great measure from chagrin, in consequence of their defeat in some recent discussions, which have had an important bearing on the prospects of the missionary work at Aintab. Of these discussions he writes :

The first was in a neighborhood where a number of Armenians have recently become Protestant. Several disputants on the part of the Armenians, and an equal number from the Protestants, conducted the discussion in the presence of a large number of spectators from both sides. The Armenians insisted on first presenting what they considered as defects in the Protestant system; the errors of the Armenian church to be examined afterwards. This was the programme finally adopted. They began by maintaining, that in all Christian churches there were some doctrines of men—human inventions—and that our practice of not admitting all, promiscuously, to the church, and of baptizing only the children of church members, was of that nature. This point was advocated by the Armenians, until they were so sorely pressed by the arguments of the other side, that it virtually amounted to a defeat. It was about half past two in the morning when the meeting broke up, and a place was appointed for discussion on another evening.

A large number of spectators, probably as many as one hundred and fifty, were again collected, and the discussion was resumed from the point where it was left the previous evening. Though some matter extraneous to the real point under consideration was introduced, the main particular examined was the one previously considered; viz., whether our custom of entirely restricting the Lord's supper, and the baptism of the children, to those who are members of the church, was right and scriptural. Various arguments were adduced to show that it was untenable and contrary to Scripture; but they

were all rebutted with such force that at last the Armenians admitted it to be scriptural. The meeting was dissolved about three o'clock in the morning, with the mutual understanding, that on the next evening the errors of the Armenian church should be taken up. The place of meeting was again appointed.

Retreating.

According to the appointment, a large crowd collected at the specified place; the house and yard being filled to overflowing, and some standing outside, in the street. Some of these began to cry out: "Get a larger place. We, too, want to hear. Don't exclude us from the discussion." The proposition was then made to the Armenians, to open a large public room of theirs, near by; but they refused. Finally it was concluded to open our church, and all were invited to repair thither. About three hundred were soon assembled, but the Armenian disputants did not appear. A request was sent to the Vartabed to send them, but he replied that they did not wish a discussion before such a crowd, and proposed that ten persons from the one side and ten from the other carry on the debate. Many of the Armenians present were much dissatisfied with this proposition, it being obvious to them and to all, that the Vartabed feared to proceed. After a little farther delay, no one coming from the other side, it became still more evident that they considered themselves unequal to the task of defending their church. As it had been designed this evening to examine its errors, and the way being now fully prepared to do so, one of our brethren rose and took them up, and, one after another, exposed their unscripturalness. It was done with no sparing hand. The effect on the Armenians present was very marked. At the close of this exposé the assembly was dissolved, but before the people were scattered, it was proposed that our church should be opened one evening in the week, and the Armenian church another

evening, for discussions of this kind; that all might have an opportunity of nearing, if the Armenians would consent to it. The evening for the opening of our church was fixed upon.

When this evening arrived, the church was again opened, and a large number of Armenians and Protestants assembled—from 300 to 400, it was supposed. They waited in vain for the Armenian disputants; none of them dared to show themselves. After a sufficient time had passed, one of the Protestants took up the points of difference between the Protestants and Armenians, and gave the Bible view of them. All listened with great attention, but none more so than the Armenians. They could not have been otherwise than happily affected. Some of those present on these occasions had been great opposers to the truth, and had never been inside of our church before.

Private Debates.

This was the last public meeting, only because the Armenians were unwilling to prolong the discussion. But public attention had been so much directed to these matters, that many private and more circumscribed discussions took place, some of which continued till two or three o'clock in the morning. Not unfrequently have I found, that my theological class had spent most of the previous night in these discussions.

The effect of all this is an unusually awakened state of the public mind. Though there have often been times of very active inquiry, never since the gospel first began to be preached in Aintab, has the Armenian population been so much interested in these matters. Reading and examining the Scriptures, conversations, inquiries and discussions, have become exceedingly common. One marked result has been a decided increase of our Sabbath audience. Though the number was not counted, yet, for the last few Sabbaths, there could not have been many less than 1,000 hearers. Our

large church seemed filled beneath; there was a sea of heads. We may have to throw the gallery open before long. Doubtless some of these new hearers will prove only temporary, but many of them, it is to be hoped, will remain permanently.

As a whole, the state of things in Aintab is very hopeful. What is most needed, is that special influence of the Divine Spirit which has been so richly experienced in our native land. O! that this might be speedily received.

Northern Armenian Mission.—Turkey.

BRUSA.

LETTERS FROM MR. BARNUM, MARCH 3,
AND APRIL 29, 1850.

BRUSA, formerly occupied as a station, has been for several years an out-station of the Northern Armenian mission, occupied by a native pastor, active and earnest in his work. Mr. Barnum spent the winter in that place, studying the Turkish language, and in this letter he gives a very interesting account of various matters connected with the missionary work there and in the vicinity. He first speaks of

The Protestant Church.

The church here has a very neat and substantial house of worship, built of stone, with a school-room in the basement, and finely located near the centre of the city. The actual growth of the church has not been rapid, deaths and removals conspiring with other causes to keep the number small. The present number of resident members is about thirty. I have seen, however, both in this and in the Syria mission, during the past year, that the number of members in any given mission church does not properly represent the real progress which the truth has made in the community. Brusa has a population of 50,000 or more, and it is very confidently believed that the great proportion of the families here have the Bible and other religious books in their possession, and that they are so far familiar with the truth as to be satisfied, at heart, that Protestantism

is the only valid exponent of the gospel system. The past twenty years, though by no means destitute of visible, precious fruit, have still been chiefly characterized by the sowing of seed. We hope, ere long, to see the harvest. Worldliness, spiritual insensibility, and the natural hardness of the human heart, have the same power here as in every other part of the world, to prevent sinners from seeking after salvation. The Protestants, though few in number, are well known, and universally respected for their uprightness and consistency; yet they are poor, and for that reason unattractive to worldly men. Hence the number of those who are under the direct influence of the preaching of the word is quite small. The male members of the church are generally active. They are especially earnest in searching the Scriptures, and from the first this church has been conspicuous for its brotherly love and Christian unity.

A Prayer Meeting Commenced.

When Mr. Barnum went to Brûsa, he found that the afternoon of the Sabbath, and two evenings each week, "were devoted to the exposition of Genesis, Isaiah and Hebrews;" but he soon thought he saw reason to fear that the study was too much from a desire to gratify a merely intellectual thirst, and too little with reference to spiritual improvement. Pastor Sdepan concurred with him in this feeling. The church, he found, sustained no prayer-meeting, though several attempts had been made to sustain one, and he writes:

The pastor and myself, conversed much on the subject, and determined to make one more effort. The second Sabbath after I came, he preached a very thorough sermon upon the subject of prayer, and appointed a prayer-meeting for the next Saturday evening. During the week this was a topic of frequent conversation and prayer, and our first meeting was well attended, and very interesting. The indications were such, at the very outset, as to give us much hope for the future.

Good News from Bebek.

About ten days after the first meeting, a student from Bebek came to spend a vacation of two weeks with us, and tell us what the Lord had wrought in the seminary there. This intelligence thrilled me through and through, both from a sense of the value of the blessing to the school itself, and because it seemed to be a proof that God was now coming, by his Spirit, to this land, in answer to the prayers and confident expectations of many of his children. I immediately went out to ask the brethren to come to my room that evening, to listen to the narrative of the student and to inquire whether God, by his providences and by his Spirit, was not speaking directly to us. The meeting was well attended and the narrative very impressive. All had heard much about the revival in America, but America was a great way off, and as they had never seen or known of such a work of grace in this land, they scarcely appreciated the possibility of a similar blessing here.

Religious Interest.

Letters from Constantinople, with reference to the interest there were read, and the inquiry was pressed: Why does not God work in Brûsa as in Bebek? and our brother writes:

From that time to the present, the prevailing feeling on the part of Christians has been, that they were not to look beyond their own number and their own hearts, for the hinderances to an immediate, thorough work of grace; and many a troubled soul has often turned to the Master and inquired: "Lord, is it I?" At that meeting, there seemed to be a general desire to come together every evening for prayer and religious conversation. That plan was adopted, and since that time—now more than two months—on every evening except Thursday, when there is a lecture in the chapel, a prayer-meeting has been held, from house to house, among the brethren. And we have had increasing

and unmistakable proofs of the presence of the Holy Spirit among us. The meetings have gradually increased in interest and spirituality, as well as in the number of attendants. The brethren are free to pray and speak, and both by their prayers and remarks show that there is a good work in progress within their own souls. Their remarks are not mere exhortations to others, but a statement of personal convictions and experiences, and the results of self-examination.

Searchings of Heart.

The last day of the old year was observed by the church as an occasion of fasting and prayer. Many of the best brethren, on that day, seemed to experience an almost overwhelming sense of sin. Some, who had already been much affected by recent discoveries of inbred depravity, and had made hearty confession, came to us that day, almost in despair, and with bitter tears begged to know whether we thought there could be any hope for them. They now felt, that all former hopes and confessions were insufficient, and perhaps wholly groundless. Nor did this knowledge of self stop here. From week to week there has been progress—a growing sense of the fearful depravity of the heart, of dependence upon God, of the necessity of entire consecration to Christ, and of responsibility in respect to laboring for those who are still in darkness. Thus a most striking and delightful change has been wrought in the bosom of the church itself. It has not, however, been confined wholly to the church. Several members of the small congregation were soon awakened, and two or three from among the Armenians, who came to the prayer-meetings at first from curiosity, have been convicted of sin and led, as we hope, to Christ. There are eight or ten in all who give very satisfactory evidence of a change of heart. This does not seem a great work in itself, and yet it em-

braces one-eighth of the whole Protestant community; a proportion which in America would be characterized as a precious revival. Still, thus far, the change effected in the church itself is more striking than among those who never professed to be Christians.

But to me it appears as if the Lord were preparing the way for a more wonderful display of his grace among sinners. The brethren find more willing ears, and we begin to hear, that little reading circles have been formed among the Armenians, for the special purpose of searching the Scriptures. Every member of the church, so far as I know, has been quickened, and displays an unwonted activity in the service of Christ, and this gives us the hope that He who is thus preparing the way for himself, will come in his own time and manner, and grant such a blessing as shall embrace not only the thousands in Brûsa, but shall spread through the land.

A Greek Priest Persecuted.

Three or four weeks ago, at the intermission of our church service on the Sabbath, a courier rode up to our door, who had been dispatched from Bilijik, two days' distant, to bring us letters from the preacher and other Protestants, informing us that a Greek priest of a neighboring village, whom they had previously mentioned as a student of the Bible, had been seized and put in chains by the chief of the Greek community, and after three days' imprisonment, had been taken by the Bishop, two priests and a Turkish officer, from his home. As they thought he was on his way to Constantinople, and perhaps to the dungeons of Mt. Athos, they wished us to appeal to the Pasha in his behalf, and take measures to have him brought to Brûsa, through fear that if he should reach Constantinople he would be lost to the world, and perhaps never heard from again. We could not tell, of course, where he had been carried; but as the only crime alleged against him was tha-

he read and taught the Bible, we determined to make an effort to intercept his captors on their way to Constantinople. I immediately went to the English consul, and he laid the case before the Pasha, and procured an order, that if the priest should be found he should be brought to Brûsa.

A Rescue.

As it was a clear case of man-stealing, he having given no permission for such an arrest, one of the Protestants went to Ghemlik, the port of Brûsa, six hours distant, to see that the order was executed, in case the priest should be found. He arrived in the night, just before the time for the steamer to sail, and going on board with the officer who had the order, the priest was found in the custody of the bishop and two other priests. They made a good deal of resistance, evidently disliking to relinquish their prey after so much painstaking. They had brought him by an unfrequented road, and partly by traveling at night, so as to avoid the danger of having him wrested from them. The officer was faithful and the ecclesiastics were forced to yield. They left the steamer in the same boat with the priest, and did not proceed to Constantinople, although they had secured tickets for the voyage. The priest returned here with the Protestant brother, and gave bail to the Pasha to appear and answer any charges which might be preferred against him, but no man has appeared as his accuser. In our country, the bishop would be cited to appear and answer for this attempt to carry off a subject of the government without trial, but here the government concerns itself only with such cases as are pressed upon its notice. This priest is very ignorant, as are all the village priests, but he expresses a strong desire to learn, and to prepare himself to teach the true gospel to the poor, deluded Greeks.

Interest at Yeni Shehir.

In Yeni Shehir, a village ten hours from Brûsa, on the way to Bilijik, a very

interesting work has been in progress during the winter, among the Armenians. The population is chiefly Turkish, though there are about three hundred Armenians. One or two Protestants have lived there for two or three years. Last summer, a preaching service was commenced by Baron Krikore, who had been a helper in Bilijik. A few months ago he began to receive invitations from Armenians to meet them at their houses in the evening, to read and explain the Scriptures to them. These meetings are now held nearly every evening, and often continued till near midnight. About half of the male members of the Armenian community, have so far learned the truth as to be satisfied that their church has departed widely from the simplicity of the gospel; and although nothing is said about Protestantism, they are forsaking the foolish practices of the church and insisting upon reform. The language of the place is Turkish, but in the church the Bible, as in all Armenian churches, is read in the ancient Armenian, a language which, to these simple people, is practically as unintelligible as would be the Hebrew. Those who are now becoming enlightened are insisting, strongly, that the Armeno-Turkish Bible shall be substituted in the church service for the ancient Armenian; for, say they, What is the value of a revelation, and why should it be read in our church, if it is to be in a language which neither we nor our priests can understand? The priest, finding the current of feeling too strong for him, and not wishing to take a proscribed version into the church, copies from the Armeno-Turkish Bible the portion which is to be read, and reads this copy in the hearing of the people. We have abundant proofs from every quarter, that the word of God is making progress in the hearts of the people. The heaven is working, and no power can stay it.

Later Intelligence—Progress.

On the 29th of April Mr. Barnum wrote again, from Constantinople, to which place

he went "for a brief visit, to secure needed relaxation;" but he was detained by the necessities of the station, Mr. Washburn being unwell, and Mr. Bliss "on the eve of departure for Antioch." It was, he says, "a great trial to relinquish the plan of returning to Brûsa, on account of the religious interest in that little church." Respecting the progress of the work there, he writes:

At the time of my leaving Brûsa, the state of religion continued very much as when I wrote, March 3. About two weeks after I left, pastor Sdepan, who writes to me every week, stated that the work had received a new and remarkable impulse. The interest had been, as I have written, confined chiefly to the Protestants, who were few; but now the swollen stream had overflowed its banks. The prayer meetings, which are still continued every evening, were filled to overflowing, and the attendance upon the Sabbath services was nearly doubled. The members of the church were more active than ever, and in the bookstore and the market they found large numbers of eager listeners. Many came to the pastor to inquire after the way of life, and he wrote that they were so persistent, it was difficult to get rid of them, and find time to eat and sleep.

Persecution Arising.

In a few days, however, violent persecutions were commenced, by the families and friends of those who were becoming interested in the truth, and this at once reduced the meetings to nearly their former number. But seven new and very promising men are mentioned, who, in this new movement, had learned too much of the preciousness of the truth to be turned away, and persecution only served to drive them nearer to Christ. Those who were too weak to withstand these assaults are, it is hoped, not wholly lost to the truth. They are said to retain much interest in it, and to be reading their Bibles and conversing freely whenever opportunity presents. It cannot be doubted that God will carry forward his cause as rapidly as the church

is prepared for it. Two students from the Bebek seminary are to leave tomorrow for that part of the field, to spend the vacation, which has just commenced, in an endeavor to help forward this work. May we not confidently commend this struggling church, in its present crisis, to the earnest prayers of Christian friends in America.

The Greek Priest again.

The Greek priest, mentioned in the former letter, went with Mr. Barnum to Constantinople, hoping to find opportunity to study and prepare himself to preach; but it was finally judged to be best for him to return to his own village and study privately, with a good Protestant brother, or under the direction of a native pastor. Mr. Barnum writes:

He then returned to Brûsa, and afterward to Sughut, his own village. The fanatical Turks had, in his absence, cut down the mulberry trees in his garden, from which he has been in the habit of deriving a fair revenue in the culture of silk, and in other respects had damaged his little property. His return among them was the signal for a general and violent persecution, and during the two weeks of his stay he was scarcely able to go out of his house, through fear of the violent mob who were watching an opportunity to inflict personal injuries upon him. He at last found an opportunity to escape and come back to Brûsa, to secure from the Pasha a firman, which should guarantee to him protection and security in his own house. This he obtained, and about a week ago started on his return home. I learned yesterday, however, that the Government here, through the solicitations of the Greek Patriarch, who represents this priest as a blasphemer and worker of seditions among his own people, has issued an order to the Pasha of Brûsa, demanding that he shall be kept in Brûsa, or, at least, that he shall not be allowed to return to his own village. He seems to stand firm in the midst of all his trials, and is still earnest in his advocacy of the truth as far as he has yet learned it.

Cheering Prospects in other Places.

Our brother does not write respecting good things in one region only, but adds, what will cheer many readers:

Just after my return from Brûsa, I went home with Mr. Parsons, who had been here, and spent five or six days at Nicomedia, Baghchejuk, and Adabazar, among the three churches of his field. At the latter place we spent the Sabbath, when the sacrament of the Lord's supper was administered and five persons were admitted to the church. It was a very pleasant and interesting season. The brethren in all these churches appear to be active, working Christians. Yet they are wholly dissatisfied with present attainments, and manifest that earnest longing after a better state of religion, both in their own hearts and in their respective communities, which is at the same time an evidence of progress and an earnest of blessings yet in store for them. Throughout the whole of the Baghchejuk field, the evidences of improvement are of the most encouraging and gratifying nature. I was especially interested in one of the schools in Nicomedia, for little girls. It contains about seventy-five pupils, chiefly from Armenian families, is entirely self-supporting, and in it the Bible and Catechism are freely and prominently taught.

From all parts of our mission, we receive encouraging reports. In almost every business letter which I receive, mention is made of increased congregations, and of an increasing spirit of prayer and attention to the subject of true religion. The Lord is evidently preparing the way for new displays of grace among the people. Oh, will not Christians, both here and at home, be encouraged by the "signs of the times," to pray—to pray in faith—to pray without ceasing—until we shall see the kingdom of God coming with great power, not only in this land, but in all lands.

The Work among Turks.

Never before has the prospect for

reaching the Turks been so encouraging as at this moment. A wonderful change has been noticed in this respect within the last two or three months. Mr. Williams told me the other day, that he can speak freely to the Turks of all classes, in places where he was, only a short time ago, assailed by jeers and insults, and scarcely a word is spoken in opposition to him now. The Grand Vizier himself came to our bookstore the other day to purchase a Bible, (though our bookseller did not recognize him at the time,) but, unfortunately, not a single copy of the Turkish Scriptures could be found. If there should be any general movement among the Turks, it would without doubt occasion a great outburst of violence; but the truth is stronger than man and must prevail. Letters received this week from Mr. Morse, of Adrianople, announce the fact that a young Turk, of whom he has I think already written, is now on his way to Constantinople as a prisoner, to be tried here for becoming a Protestant. He was in the military school of Adrianople and supported by the Government, and his is a case which will be likely to excite a good deal of attention, and which will give to the Government an opportunity to demonstrate the sincerity of its pledges, to secure religious liberty to all classes of its subjects.

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*KHARPOOT.*

LETTER FROM MR. WHEELER, APRIL 4,  
1859.

*A Cheering Tour.*

VARIOUS incidents mentioned by Mr. Wheeler in this letter—the increasing call for Bibles; the interest in learning to read; the improved state of feeling at Palu; and the perseverance of two young men at Haboosi in seeking instruction, under many difficulties and in the face of great opposition from friends, that they may be helpers in the missionary work; as well as our brother's remark—"We are more encouraged than ever before"—all tend to deepen the impression made by other letters, that there is still much of progress and encouragement in Turkey.

I have recently returned from a brief tour in the eastern part of our field, with my heart rejoiced by the signs of promise in some villages. Hagop Agha, the head man of the Protestants and a prominent and excellent member of the church, was my companion. The first night we spent in Hoghi, a new out-station. At the request of the helper there, we had taken with us two royal octavo Armenian Bibles, costing \$1,60 each; but they were somewhat like the few loaves for the crowd. They were immediately seized, a priest taking one, while a man standing by eagerly asked whether a Bible brought for him was to be taken by another. I settled the matter by sending to the city for three more, all of which were sold, making seven Bibles sold in that village within a few days.\* At evening our room was filled till a late hour, by men apparently interested in learning the truth. The priest who had bought a Bible urged all present to do the same, and to read God's word. To those who said they could not read, he replied: You can and you must learn to read, and study the Bible.

Among the visitors was the Hojabashi, or head-man of the 1,200 Armenians of the village, who promised to begin at once and learn to read, another man present promising to give him a daily lesson. He is notorious for profanity, drunkenness and licentiousness, and the people were much pleased by his promise. One asked him: "Have you given heed to those who reproved you for your wickedness?" When he replied, "No." "Neither," said he, "should you listen to those who will deride you, calling you a 'prote,' because you learn to read." Early next morning we were roused from sleep to admit a number of men, who remained with us till we left, and most of whom had considerable knowledge of the truth. They listened with apparent interest to

our exhortations to a prayerful study of the Bible.

From Hoghi the brethren went to Hooeli, the next out-station. They designed to visit Choonkoosh, but finding the road over the mountains impassable, by reason of snow, they "turned to the north-east, and passed along the edge of the plain, at the foot of the mountain range."

#### *Influence of Truth extending.*

Upon the road an incident occurred which shows how truth is spreading into villages as yet unvisited by us. A horseman from Ghenefik, near which is a monastery, told us that during the winter the building had suffered such injury, that the vartabed had left it and gone to a neighboring village. I asked him when they would repair it; and he, in return, asked me where they would get the money. "The people will give it," I replied. "O no!" said he, "we have learned better." "From whom?" I asked. "From you," was his answer. Yet that man could not read, nor had we ever seen him before, or visited his village.

#### *Favorable Change at Palu.*

Arriving at Ichmeh at evening, I preached to an attentive company of twelve persons, and leaving the next morning, reached Palu at three P. M. As we entered and rode through the market place, the looks, words and actions of the people showed that a change had taken place since my last visit, some months ago. As we approached our chapel, several boys from the school came running with joyful faces exclaiming: "The bodvelly has come, the bodvelly has come." A few men came immediately to bid us welcome. One, a merchant, taking his seat by my side, instead of giving the usual welcome exclaimed: "I don't know any thing." Pointing to the Bible, I replied: "With that book in your hands it is your fault if you remain in ignorance." "But I can't read," said he. "You must learn," I replied. "Buy an A, B, C, book, and I will give you the first lesson, teaching

\* You may get an idea of the call for books in our field from the fact, that since Dec. 15, we have received more than \$270, chiefly for Bibles and Testaments.



you five letters in as many minutes." No! he could not, he was too old to learn; but, after half an hour's conversation on other things, he said: "Give me a book; I will try to learn." He took and paid for it, and in two and a half minutes, learned six letters.

The next day, which was the Sabbath, he requested me to give him another lesson, saying playfully, that he had forgotten his letters. But he had only *left* them, and was reading in the a, b, abs. "Oh that we had been born later," said he, "and were boys now." I read to him the parable of the householder hiring laborers, and told him that, though called at the eleventh hour, yet, if faithful, he might expect his reward. His wife also wished to learn, and if she does so now, she will be the first woman in the city able to read.

Sabbath forenoon 50 persons—35 men and 15 boys—were present in the chapel, and listened in silence and with apparent interest for an hour and a quarter, to a sermon from, "Strive to enter in at the strait gate," &c. This was indeed remarkable in a city where, three months since, I thought it a fact worth mentioning, that during a stay of several days, fourteen men, some of them, like Nicodemus, only by night, dared to visit the chapel. One feature of the work grieved me, and that was the prevalence of discussions, sometimes angry and violent, upon the doctrines and ceremonies of the Armenian church. These discussions were raging in the houses, the churches, and the streets; and one cause of joy at my coming, on the part of the Bible-readers, was the hope to find in me a champion in debate. They were somewhat disheartened when I told them that during my stay here I had not once engaged in discussion with the enemies of the truth, nor did I intend to, and that my first object was to persuade men to search the Scriptures, because they testify of Christ.

In the evening another service was held by Mr. Wheeler.

#### *Seeking Knowledge under Difficulties.*

On Tuesday we reached Haboosi. Among those who visited us were two young men, both very anxious to come to the city and study, that they might labor for the spread of the gospel. To one we gave the privilege of attending one of the schools, if he could support himself. His relatives are exceedingly bitter against him, and threatened to give his wife to another man if he came; yet he did come, and is supporting himself by such work as he can find, and spending the remainder of his time in study. The other young man, who is a son of the head priest of the village, is about twenty-two years of age, and also has a wife. For a year and a half he has suffered much persecution from his father and other relatives, for his love of the gospel. The determined efforts of his friends have generally succeeded in keeping him away from us, though Bedros, our helper there, has frequently seen and conversed with him. Judging him by his fruits, he is a Christian. He has for some time desired to come to the city and study, but as we are very cautious about thus receiving men, we delayed giving permission till we could see and converse with him. Escaping from his keepers he came to our chapel, and I had a long conversation with him, in which I set before him the difficulties in his way. He must forsake father and mother; must suffer persecution; must study hard, supporting himself upon a very small sum; and, if he should ever be accepted as a helper, must expect no honor, and but very small pay in this world. To this he replied: "No matter, since it is for Christ's sake." Becoming satisfied of his sincerity, I gave him leave to come and remain so long as we should think best.

The next day he came, having been twice beaten by his father and once by an elder brother, to dissuade him from his purpose. His mother followed him to the city, and spent a night in the vain endeavor, by threats, promises, entreaties

and tears, to induce him to return. A few days afterwards she came again, accompanied by her husband and another priest, and four men from the village, hoping, perhaps, to intimidate him. Failing in this, they again resorted to entreaties and tears, begging him not to break their hearts, and offering, if he would but return, to buy for him whatever books he might wish.

The mother then took from her purse a \$1.40 gold piece, and offering it to Mardiros, our native preacher, (who being ill, has returned from Palu,) she said: "O sell me my son!" When he told her that her son was perfectly free to go or stay, as he pleased, she begged him to persuade him to return for at least two or three days, that they might not have the shame and disgrace of coming so far in vain. Meanwhile the father came to me, begging that I would send his son home for a short time, promising that he should be free to return. To this I replied: "He is of age; persuade him if you can;" and they returned to their village, leaving the young man to pursue his studies. He shows signs of more than usual promise, and will, we hope, make a useful helper. We are more encouraged in our work than at any previous time.

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BAGHCHEJUK.

LETTER FROM MR. PARSONS, APRIL 12,
1859.

BRIEF letters from Mr. Parsons, published in April and June, have given very pleasing intimations as to the state of things in his field; and statements in the present communication are still more full of interest and promise. They are very suggestive also, and may be profitably pondered by pastors, churches, and individual Christians. Many a "Garabet" might find himself called to some "Ovajuk"; and many a church be ready to respond to calls, by giving up "Paul" and "Barnabas," if the right spirit existed among all.

The "Call" of Garabet.

In my last, (dated February 12,) I mentioned that Garabet, the deacon of the church in this place, was about removing with his family to Ovajuk, to

labor there as native helper. The manner of his "call," as he related it to me, may not be uninteresting to you. On the day of special prayer, near the beginning of this year, he said, while revolving in his mind the destitution of means of grace in this region, and reading the account of Paul's vision of the man of Macedonia, a brother from Ovajuk came into his house, with the purpose of persuading him to go over and help them. But how could he leave his native place, his business, and his flattering worldly prospects! There was a great mountain before him! As he looked at it, however, it began to lower. Then it came down so much that he gave encouragement that next winter he would go. Little by little the value of souls and the love of Christ grew upon him, and the high mountain of difficulties still went down, and down, till it became a plain with a narrow path—narrow but unobstructed—before him. After more reflection and prayer, it was an inclined plane, down which he went per force.

His Appointment.

On the 14th of February, by the church in public meeting, he and his pious wife were "recommended to the grace of God for the work" in Ovajuk. It was a season of great interest. The deacon gave a brief account of his Christian experience, and of the circumstances of his present call. "His desire to do good to others had come back, a blessing to his own soul. He hoped the church would abound more and more in labors for others, as that was the way to grow in grace. He was sure, that in proportion to their devotedness to Christ, and their self-sacrificing efforts to extend the knowledge of his name, they would prosper and be happy." Special prayer was made for the parents and friends of the deacon and his wife. The spirit of the meeting was Apostolic, aye more, it was *Christian*.

Interest Increasing—Opposition.

That meeting was the beginning of a

season of special interest. The brethren requested that at the same hour the next day, a prayer meeting might be appointed. This request was granted, and the meeting was well attended. The next day also, so many came that it was necessary to adjourn to the chapel. Then followed a series of twenty meetings or more, and a period of unprecedented religious interest. We have never had more precious meetings for prayer and Christian conference. Never had the coffee-shops offered such quiet and attentive audiences. The brethren, two by two, visited among the old Armenian families, finding a wonderful door of access to those who had never attended the public meetings. The enemy became aroused, and persecution followed. Children were turned out of house; partners in business were divided; property tried its power to retain its worshipers; and wives were separated from their husbands. One wife kept her husband from attending the meetings by threatening to hang herself. She kept the rope tied in a convenient place, with the noose for her neck ready to use, if she should hear that he had become a Protestant. The priests were awakened, not *by* the truth but *to oppose* the truth. Then came help from abroad. At one time we had four Vartabeds in town. But the Lord has wrought by his almighty Spirit. The heaven has been working, and the good seed is widely scattered. There will be other harvests like the one just enjoyed, only more abundant. The recent addition to the community amounts to about thirty souls.

The season for labor in the fields and mountains opening, daily meetings were discontinued, but indications of the special presence of the Spirit still rejoice the hearts of Christians.

How a Laborer was Obtained.

To give you an idea of the way in which we do things, I will describe the process of getting the brethren to give up one of their most reliable and useful men, to labor in the villages about us.

A committee of the church called upon me, requesting my aid in supporting a helper, in addition to the preacher in this place, and I took the subject into consideration. After one of the refreshing meetings of the series above mentioned, I invited the brethren to come to my house, and spread out before them this field, with the geography of which they are now pretty well acquainted. I pointed out Beuli and Chalgara, the darkest and most distant places in the field, and asked them what the law of love required of us in regard to them: "To give them the gospel." "Our men and means being limited, what shall we do? The helper you ask for could find enough to do here, it is true, but you are all helpers. Your preacher has more than forty helpers. Beuli and Chalgara have not one soul to give to them the bread of life." "It is more blessed to give than to receive," was their reply. They had given Paul, they were now ready to give Barnabas, and named the teacher of the school as a suitable offering on their part;—the person next to the preacher most depended upon.

Report of Laborers from Nice.

The two brethren who were sent to the district of Nice last winter, returned about the first of last month; "and when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door" before them. They went to Beuli, where however they were permitted to stay but one night, the head men of the village ordering their departure. The fact that they could stay *one* night was full of encouragement to the Baghchejuk brethren, who remember that but a few years ago a Protestant could not enter this place except at night. Beuli is a wild place, some two thousand feet above the sea. Its mountain-bred men and women will make sturdy evangelists, and glorious champions of the truth, when converted. The place of greatest interest in the

Nice district is Chengiler. One of the friends of the truth has been driven from the place, from his family and home, on account of his disturbing the peace of the town by his preaching.

General Statements.

These two brethren are now absent visiting the villages on the Sakarius. In one of them, Mooratchai, there has been for two years or more, a timid, but I think a sincere lover of the truth. Within the winter, one of the priests of that village has been brought under the power of the truth. In one of the villages near Adabazar there is now sustained a regular Sabbath service, and in another, more distant, an occasional service is conducted, and frequent visits are made by the brethren at Adabazar. To get the church in Nicomedia interested in the work in the villages surrounding that place, appears to me to be a most desirable thing in reference to that church, and there are some encouraging indications in that direction.

I have thought much of what was said to me last October—"Give the churches enough to do"—and have repeated these words to the native preachers. We have recently had another refreshing quarterly meeting of these preachers. Our aim is becoming more and more simple, viz., to bring every lover of Christ to work for him; and these meetings aid in carrying it out.

Mr. Parsons closes his letter with expressions of his great joy that he is at last to have a fellow missionary laborer in his wide and promising field, Mr. and Mrs. Greene having been designated there.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Lyman, of Hilo, wrote March 2:

The boarding school under our care is in about as nearly its usual condition as the state of the nation will allow. We have had evidence, the last year, that some parents estimate the comparative advantages of the school more correctly than ever before. They find that, as a general rule, in the purely English schools their sons obtain a slight

knowledge of the English language only, and are off at sea or elsewhere—lost to every thing good; while in the boarding school they get about the same amount of English, and in their own language acquire an education in some measure qualifying them to become teachers, and to engage in the duties of life. But, with a large proportion of parents, a mere smattering of English is still the one great thing desired in education.

For nearly two years I have had a small class in Theology, which I have met twice a week. The present number of pupils is four. They had all been members of the school for a number of years, and are still connected with it, supporting themselves by rendering assistance to the school in different departments. Their interest in Biblical studies seems unabated; and I have much hope that some of them will become efficient laborers in the Lord's vineyard.

Mr. W. O. Baldwin wrote from Hana, Maui, March 4. He speaks of having been disappointed, on his arrival at the Islands, finding the people less advanced in civilization and refinement, and professing Christians less established and complete in Christian knowledge and character than he had anticipated. Others, doubtless, going from lands which have been long under the influence of Christian institutions, would feel a like disappointment; but Mr. Baldwin adds; "As we learn more of native character, native habits and native ignorance, we can believe that notwithstanding all that appears, God has wrought a great work in the hearts of many of this people." He says:

There has been a gradual improvement in the outward appearance of the people in this field both in manners and morals since our arrival; subject indeed to many drawbacks, but on the whole our course has been onward. We have had many visits for religious conversation and inquiry, especially during the past year, and some have given pleasing evidence of the operations of the Holy Spirit upon their hearts, but there has been no general awakening. We have had much to do in the way of discipline for intemperance and adultery, and in several cases for absolute idolatry. But our greatest trial has been from what the natives call *Laulimas*, a sort of fair, the main object of which seems to be to feast the body, and give the loose rein to whatever appetite or propensity happens for the time to be in the ascendant. We called the church officers together, (after having expostulated repeatedly with the people in vain,) and agreed to require, as a prerequisite for coming to the Lord's table, that each member of the church should pledge himself to have nothing more to do with *Laulimas*. This course seems to have effectually quelled, for the present, that soul ruining scheme of Satan. We praise and bless the conquering grace of our blessed Master, who has drawn so large a portion to yield their own wills to the obvious claims of the gospel. Our hearts are encouraged by these tokens of the Lord's presence among his people, by the still small voice of his Spirit restraining them from apostasy in the hour of manifold temptation, and

leading some, even in this time of general declension among us, to avouch the Lord Jehovah to be their God.

GABOON.—Mr. Bushnell wrote, March 19:

The members of the mission are all now in good health, and we are pleasantly pursuing our work with more or less encouragement. Our meetings are generally well attended, the truth is listened to with attention, and a few individuals seem disposed to seek and enter the narrow way. We have recently received a visit from the U. S. Ship Marion. Captain Brent was sent to Corisco, by the Government at Washington, to inquire into the right of the Spanish officials to molest American missionaries, who have been for so many years peacefully and successfully prosecuting their labors on that island. Finding no official representative of Spain there, Capt. B. proceeded to Fernando Po, where he had an interview with the Spanish Governor-general. Having fulfilled his mission, on his return south he came into the Gaboon, and remained several days, during which time the officers were with us on shore, and all the members of the mission passed a pleasant day on board the ship. The Captain and officers treated us with much kindness, and manifested an interest in the work to which we have devoted our lives. They left on Tuesday last for the south coast, where the Marion is to cruise for some time to come.

We learn that the slave-trade, under the American flag, is being carried on extensively on that part of the coast. The French vessel in the Gaboon is filling up as fast as the Mpongwe factors can purchase the so called "free emigrants," from all the surrounding tribes. Our native assistant who was left in care of the mission premises at Olendebenk, has left the place in consequence of war in that region, and it is probable that the native town near that station will be broken up.

CANTON.—Mr. Bonney has rented a building for a chapel "near the centre of the old city." The room to be occupied for preaching is forty feet long and twelve feet wide, and "there is another large room which would answer well for a boys' school," he says, "if we had the means of paying a teacher." "The English Wesleyans have also opened a new chapel in the old city, under favorable circumstances, and have a free school for boys connected with it. The applications for admission are more than can be granted." In a letter from Mr. Bonney from which extracts were published in December last, Macao is spoken of by mistake as having been attacked by troops in July, 1858. It should have been Canton.

FUH-CHAU.—Mr. and Mrs. Peet of this mission, who sailed from New York in October last, arrived at Fuh-chau, March 18.

SHANGHAI.—Mr. Bridgman, writing March 4th, thus refers to his work in connection with the translation of the Scriptures: "On the whole, I believe our version gains favor as we progress. It is a great work and cannot

be accomplished without great labor. My love for God's word, and my desire to give it to all the people, increase as I advance in life and in these delightful labors. How I do wish the Bible were more studied in all the schools of Christendom." He also says: "Next Sabbath another of the pupils in Mrs. Bridgman's boarding school expects to profess Christ. The Spirit, we hope, is working on the hearts of others."

MADURA.—The company who sailed from Boston for this mission, in the *Como*, December 8, 1858—Rev. Edward Chester and wife, Mrs. Taylor, Mrs. Noyes, and Miss Ashley—arrived at Madras, April 7, after a remarkably pleasant voyage of 120 days. Mr. Chester speaks in the highest terms of the ship and its officers, "in respect to every arrangement for the comfort and convenience" of the passengers. "Our cabin, state rooms and table," he says, "were all that we could ask for, and he must be hard to please who would have aught to say in complaint."

NORTHERN ARMENIANS.—Mr. Ladd wrote from Smyrna, April 25. He had just returned from a visit to Thyatira, where he found that the former feelings of hostility towards the Protestants, on the part of Greeks and Armenians, had nearly disappeared. The native helper in the place seems quite useful. One woman had recently joined the Protestants, and gave evidence of piety. Mr. Ladd succeeded in settling a case of difficulty in the church, which for a time gave him much solicitude. At Smyrna, he says, "the house for worship and the school, has just been completed. We have not yet had services in it."

Mr. and Mrs. Meriam reached Adrianople, April 22, and would remain there for some time, studying the Turkish, before the place or another Bulgarian station would be selected. "The work among the Bulgarians," Mr. Meriam says, "does not open so rapidly as was hoped a year ago, yet there seems no reason for discouragement."

CHOCTAWS.—Mr. Edwards writes, May 3: "Two more were received to the church at our last communion, at the meeting of the Presbytery. The number reported as received during the year, within the bounds of the Presbytery, is 188. Surely the Lord has not forsaken us."

Home Proceedings.

EMBARKATION.

REV. William M. Thomson of the Syria mission, with his wife and daughter, and

Mrs. Jane B. Rendall, of the Madura mission, with two children, sailed from New York May 21, in the steamer Ocean Queen, for Southampton, returning to their respective fields of labor.

Rev. James F. Clarke, of Winchendon, Ms., and Mrs. Isabella G. Clarke, of Holden, Ms., Miss Myra A. Proctor, of Townsend, Ms., and Mrs. Catharine Parsons, with two children, sailed from Boston, June 14, in the "Race Horse," Capt. Searles, for Smyrna. Mr. Clarke is a graduate of Amherst College and Andover Theological Seminary, and goes to join the Northern Armenian mission, to which Mrs. Parsons is returning. Miss Proctor is on her way to Aintab, in the Southern Armenian field.

MEETINGS IN BEHALF OF THE BOARD.

As usual, in connection with the May anniversaries, meetings were held in behalf of the American Board, in New York and Boston. That in New York was at the Academy of Music, on Friday, May 13; Hon. William Jessup, Vice President in the chair. Prayer was offered by Dr. DeWitt, the chairman made some remarks respecting the present calls of Providence on the American churches to engage earnestly in the missionary work, and Rev. G. W. Wood, Secretary, made a statement in regard to the condition and prospects of the Board. Addresses were then delivered by Rev. C. C. Baldwin, of the Fuh-chau mission, China, Rev. B. C. Meigs, of the Ceylon mission, Mr. Charles Dana, from the Sandwich Islands, Rev. Henry M. Scudder, of the Reformed Dutch mission at Arcot, India, Rev. Justin Perkins, of the Nestorian mission, and Rev. Mr. Eells, of Cleveland, Ohio. Dr. Asa D. Smith, of New York, pronounced the benediction.

The meeting in Boston was at the Tremont Temple, on Thursday evening, May 26, Hon. William J. Hubbard presiding. Prayer was offered by Rev. Mr. Waddington, of London, England. Dr. Anderson made a statement in behalf of the Board, and the audience was addressed by Rev. Allen Hazen, of Bombay, Rev. B. C. Meigs, of Ceylon, Rev. J. Perkins, of Oroomiah, and Dr. Asa D. Smith of New York. The benediction was pronounced by Mr. Meigs.

Statements respecting the present condition of the Treasury, to which attention is earnestly invited, will be found on the last page of this number of the Herald.

DONATIONS.

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Cumberland, Cong. ch. and so. m. c. 3 10	
Portland, Fem. miss. asso.	110 00—113 10
Kennebec co. Conf. of chs. B. Nason, Tr.	
Monmouth, H. S. C.	6 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Thomaston, Cong. ch. m. c.	7 54
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	80 00
Brewer, do.	37 00
Orono, m. c.	13 32—130 32
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, 2d cong. ch.	43 55
Buxton Centre, North cong. ch.	6 00
Newfield, Rev. J. Fiske,	1 50
Norridgewock, Juv. sew. so. 20;	
Mrs. Tappan, 5;	25 00—76 05
	333 01
A friend, Avails of ring,	5 00
Castine, J. H. Jarvis,	10 00
Lowell, M. D.	3 00
Machias, m. c.	24 12
Searsport, Cong. so. m. c.	17 00
St. Albans, Mrs. E. W.	1 00—60 12
	393 13

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Dublin, Cong. ch. and so.	2 50
Harrisville, do.	8 50
Keene, m. c. 10,14; la. miss. asso.	
32,03; 1st cong. so. extra coll.	
23,50; a young man, 12; Z. S.	
B. 3;	80 67
Roxbury, B. Nims,	10 00
Sullivan, Cong. ch. and so.	11 00
Walpole, do.	6 44
Winchester, A friend.	1 00—120 11
Grafton co. Aux. So. W. W. Russell, Tr.	
Haverhill, 1st cong. ch. and so. to	
cons. Rev. JOHN D. EMERSON	
an H. M.	62 00
Orford, West cong. ch.	20 36
Warner, Cong. ch. and so.	30 00—112 36
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Antrim, Pres. ch. and so.	6 25
Francetown, Cong. ch. and so.	
m. c.	18 33
Goffstown, Cong. ch. and so.	34 10
Hancock, Gent. 11; la. 13,50; m.	
c. 22,30;	46 80
Manchester, Chris. miss. ch. C. B.	
1; Miss M. G. 50c.;	1 50
New Ipswich, 1st cong. ch.	57 00
Nashua, 1st ch.	205 65
Temple, Gent. 17,61; la. 14,36;	32 00—401 63
Merrimaack co. Aux. So. G. Hutchins, Tr.	
Henniker, Mrs. A. S.	50
Hopkinton, Cong. ch. and so.	107 12
Salisbury, 1st cong. ch. and so.	75 00
W. Boscawen, do. 67,80; H. L.	
Dodge, 25;	92 80—275 42
Rockingham co. Conf. of chs. F. Grant, Tr.	
Deerfield, Cong. ch. and so.	18 25
Exeter, 1st and 2d do. m. c.	7 88
Hampstead, Cong. ch. and so.	20 00
South New Market, do.	32 43—78 56
Strafford Conf. of chs. E. J. Lane, Tr.	
Laconia, A friend,	10 00
North Wolfboro', Indiv.	20 00
Ossipee Centre, Cong. ch. and so.	
42; m. c. 8; to cons. Rev.	
THOMAS L. AMBROSE, of Per-	
sia, an H. M.	50 00—80 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Goshen, 1st cong. ch.	8 68
Lempster, do. 12,50; MILTON	
BINGHAM, wh. cons. him an H.	
M. 100;	112 50—121 18

Legacies.—Swanzy, Elisha Rockwood, by Mrs. Emily W. Rockwood, Ex'x, wh. cons. WILLIAM OTIS ROCKWOOD of Indianapolis, Ind., Mrs. HANNAH A. BRIGHAM, of Westboro', Ms., and HENRY R. DENNY, of Leicester, Ms. H. M. 300 00

1,489 26

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr. Orwell, Rev. J. Hall, 20 00
 Caledonia co. Aux. So. E. Jewett, Tr. Barnett, Cong. ch. and so. 22 72
 East Hardwick, J. M. S. avails of maple sugar, 13 59
 St. Johnsbury, 2d cong. ch. and so. extra coll. 108,85; m. c. 90,64; 199 49—235 80
 Chittenden co. Aux. So. E. A. Fuller, Tr. Burlington, Mrs. R. W. Francis, to cons. DORA L. MERRILL an H. M. 100 00
 Williston, Cong. ch. m. c. 4,18; E. S. 10; 14 18—114 18
 Franklin co. Aux. So. C. F. Safford, Tr. St. Albans, 2d cong. ch. 7 00
 Sheldon, W. M. 2 00—9 00
 Orange co. Aux. So. L. Bacon, Tr. Thetford, 1st cong. ch. m. c. 35 90
 Orleans co. Aux. So. Rev. A. R. Gray, Tr. Albany, Cong. ch. and so. 6 50
 Brownington, do. 12 00
 Coventry, m. c. 17,16; E. M. 1; Mrs. H. dec'd, 50c.; 18 65
 Charlestown, C. C. 3 00
 Derby, Cong. ch. and so. 10 00
 Morgan, Mrs. C. C. 5 00—55 16
 Rutland co. Aux. So. J. Barrett, Tr. Fairhaven, Cong. ch. m. c. 4 00
 Rutland, m. c. 12 24—16 24
 Windham co. Aux. So. F. Tyler, Tr. Windham, Gent. and la. 40 00
 Windsor co. Aux. So. J. Steele, Tr. Sharon, Chester Baxter, wh. and prev. dona. cons. Mrs. ANN ELIZA BYINGTON, of Windsor, an H. M. 50 00
 Springfield, Cong. ch. 60 09—110 00

636 28

Johnson, Cong. ch. 1,25; Stowe, cong. ch. 25,60; 26 85

663 13

Legacies.—Cornwall, Phineas Ketchel, by Joseph Ketchel, Ex'r, (prev. rec'd, 4,8,75;) 49 75

712 88

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. Truro, Cong. ch. and so. 20 00
 Harwich, do. m. c. 18 00—38 00
 Berkshire co. Aux. So. H. G. Davis, Tr. Pittsfield, 1st cong. ch. and so. m. c. 42 81
 South Adams, A friend, 1 92—44 73
 Boston, S. A. Danforth, Agent, Essex st. ch. and so. gent. and la. 7,358; m. c. 170,16; mater. asso. 4,11; 7,532 27
 Park st. church and so. gent. 3,193,68; la. 1,048,71; m. c. 179,23; Park st. miss. asso. 40; 4,461 62
 Old South ch. and so. gent. and la. 3,976,34; m. c. 49,67; 4,026 01
 Mount Vernon ch. and so. gent. and la. 3,867,01; m. c. 14; bible class, 4; 4,015 01
 Central ch. and so. gent. and la. 2,824,10; m. c. 59,23; 2,683 33
 Bowdoin st. ch. and so. gent. 1,300; la. 363,50; m. c. 299,12; juv. miss. so. 45; 2,007 62
 Salem st. ch. and so. 1,125 00
 Shawmut ch. and so. 925 35
 Maverick ch. and so. 568 60

Phillips ch. and so. 404 50
 Pine st. ch. and so. 381 49
 Springfield st. chapel, 2;8 52
 United mon. con. Park st. ch. 93 35
 Mass. Home miss. so. inc. from Mrs. Osborne's legacy, for prop. the gospel among the Indians of No. America, 77; Penitent Fem. Refuge, 11,25; other dona. particulars of wh. have been published, 627,87; 716 12

29,358 80

Ded. prev. ack. 24,540 32 4,858 48

Brookfield Asso. W. Hyde, Tr. W. Brookfield, Mrs. E. Howe, 30 00
 Ware, H. R. 2 00—32 00
 Essex co. North Aux. So. J. Caldwell, Tr. Amesbury and Salisbury, Fem. miss. asso. 13 59
 Georgetown, Cong. ch. 31 32
 Haverhill, East, Cong. ch. m. c. 9 00
 Newbury, 1st ch. 18 43
 Newburyport, 4th ch. (to cons. MAJOR GOODWIN an H. M. 100; 145 88—218 13
 Essex co. South Aux. So. C. M. Richardson, Tr. Essex, 1st cong. ch. to cons. FRANCIS BURNHAM an H. M. 100 00
 Hamilton, Cong. ch. and so. 81 00
 Rockport, 1st do. 125 60
 Salem, South ch. a lady, 5 00—311 00
 Essex co.
 Andover, Chapel ch. and so. 286; prev. ack. 124; L. C. J. and sisters, 15; North par. evan. ch. and so. 39; 207 00
 Beverly, M. Trask, 20; a friend, 7,50; 27 50
 Boxford, 1st par. 75 50
 Danvers, 1st ch. gent. to cons. AUGUSTUS MUDGE an H. M. 103,25; la. to cons. Mrs. SUSANNAH PUTNAM an H. M. 100; 203 25
 Lawrence, Central cong. ch. 60,43; Lawrence st. ch. 38,53; 98 96
 Methuen, Cong. ch. and so. to cons. GEORGE F. HARVEY an H. M. 100 00
 Topsfield, Cong. ch. and so. 142,54; Mrs. Judith Perkins, dec'd, wh. and dona. fr. cong. ch. cons. Mrs. LUCY PERKINS an H. M. 40; 182 54—834 75
 Franklin co. Aux. So. L. Merriam, Tr. Whately, 2d cong. ch. 10 00
 Hampshire co. Aux. So. S. W. Hopkins, Tr. Chesterfield, Cong. ch. 20 00
 Greenwich, do. 52 00
 Hadley, Russell gen. benev. so. 42 41—114 41
 Middlesex co.
 Billerica, Ortho. cong. so. m. c. 25; Rev. J. G. D. Stearns, 10; 35 00
 Charlestown, 1st par. 70 09
 Cambridge, Shepard ch. la. miss. so. 41 77
 East Cambridge, Evan. cong. ch. m. c. 30 63
 Medford, Mystic ch. and so. 93 50
 Newton Centre, Cong. ch. and so. wh. and prev. dona. cons. ASA COOKE an H. M. 87 60
 North Chelmsford, Rev. B. F. Clark, 10 00
 South Malden, Winthrop cong. ch. and so. m. c. 27 17
 South Reading, B. Yale, 20 00
 Wilmington, Cong. ch. and so. 137,05; la. miss. asso. 35,75; m. c. 32,54; wh. cons. TIMOTHY D. BOND and Mrs. FRANCES A. BOND H. M. 205 31—621 01
 Middlesex North and vic. C. Lawrence, Tr. Pepperell, Cong. ch. and so. 34 41
 Westford, do. 29 55—63 99
 Middlesex co. South Conf. of chs. Framingham, Hollis evan. ch. and so. (of wh. to cons. Mrs. P. H. VOSE an H. M. 100;) 134; m. c. 166; 300 00

Holliston, Cong. ch. and so.	81 47
South Natick, "The new enterprise," 1st m. c.	3 00—384 47
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dorchester, Mrs Lusanna Tucker to cons. CHARLES HOWE an H. M.	100 00
Foxboro', D. Carpenter,	10 00
Jamaica Plain, Harry and Alice,	3 00
Roxbury, Eliot ch. and so. m. c. 14,67; Vine st. ch. and so. m. c. 15,84;	30 21
Stoughton. S. Gay,	636 00
W. Roxbury, Evan. ch. and so. m. c.	28 56—837 77
Old Colony Aux. So. H. Coggeshall, Tr.	
Middleboro', Central cong. ch. and so. to cons. PHILANDER WASHBURN and RANSOM PRATT H. M.	223 17
New Bedford, 1st cong. ch.	20 00—243 17
Palestine Miss. So. E. Alden, Tr.	
Bridgewater, Trin. cong. ch. and so. 38,67; m. c. 10,68;	49 35
Easton, Cong. ch. and so. wh. and prev. dona. cons. EDWARD J. W. MORSE an H. M.	75 00
North Scituate, Cong. ch. and so.	13 36
Weymouth, North, 1st do. 88,35; m. c. 16,21;	104 56—242 27
Worcester South conf. of chs. W. C. Capron, Tr.	
Milford, Cong. ch. m. c.	20 00
Northbridge, do. 80; m. c. 75;	155 00
Upton, L. F.	6 00—181 00
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	4,296 70

A friend, to cons. AUGUSTUS CHANDLER, JOHN H. DODGE, ZENAS GOSS, BENJAMIN LABAREE, JR., J. H. SHEDD, A. L. THOMPSON, JAMES A. BATES, GEORGE A. BECKWITH, GEORGE S. BISCOE, and ALBERT A. YOUNG, of the Theol. sem. Andover, H. M. 500; A. G. B. 6; H. T. C. 5; unknown, 1;	512 00
Attleboro', 1st cong. ch. and so.	8 80
Chelsea, Winnisquamet ch. and so. m. c.	30 00—550 80
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	9,705 98
<i>Legacies.</i> —Boston, Ira Greenwood, by J. J. Soren, Ex'r,	500 00
Leicester, Polly Osland, by Joseph Murdock,	200 00—700 00
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	10,405 98

CONNECTICUT.

Fairfield co. East Aux. So.	
Bethel, Cong. ch.	57 10
Stratford, G. S. C.	5 00—62 10
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Torrington, A friend,	50 00
Hartford co. Aux. So. A. G. Hammond, Tr.	
Enfield For. miss. so. to cons. H. A. GRANT an H. M.	100 00
Hartford, Centre ch. m. c. 19,50; a friend, 4;	23 50
Hartland, L. M.	10 00—133 50
Hartford co. South Aux. So. H. S. Ward, Tr.	
South Glastenbury, Cong. ch.	24 90
Middlesex Asso. E. Southworth, Tr.	
East Lyme, A friend,	1 00
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, Prof. E. E. Salisbury, 50;	
Centre ch. a lady, to cons. Rev. SIM-EON F. WOODIN an H. M. 80; Miss Lucy Sarr to cons. Rev. ABRAM E. BALDWIN of Akron, Ohio, an H. M. 50; united m. c. 18,50; North ch. m. c. 14,50; Davenport Chapel, m. c. 5,15; South ch. m. c. 5,71; 3d ch. m. c. 127,10;	348 96
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Meriden, Centre cong. ch. m. c.	30 00
New Haven co. West Conso. A. Townsend, Tr.	
Seymour, Cong. ch.	24 00
New London and vic. C. Butler, Tr.	
Stonington, 2d cong. ch. m. c.	37 00

Tolland co. Aux. So. E. B. Preston, Tr.	
East Stafford, Cong. ch. m. c.	12 00
Kelloggville, m. c.	30 00
North Coventry, Gent.	25 00
Tolland, A. L. B.	10 00
West Stafford, Cong. so.	24 57—101 57
Windham co. Aux. So.	
Plainfield, 1st cong. ch.	32 50
Putnam, Cong. ch. m. c.	11 00
Woodstock, East, Cong. so.	24 57—68 07
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	881 10

RHODE ISLAND.

Barrington, Cong. ch. and so. to cons. LEWIS B. SMITH an H. M.	122 61
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NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, Theol. sem. m. c.	20 00
Delaware co. Aux. So. Rev. D. Torrey, Tr.	
Meredith, Cong. ch.	3 00
Greene co. Aux. So. J. Doane, Agent.	
Durham, 1st pres. ch.	20 00
Monroe co. and vic.	
Rochester, 1st pres. ch. a friend, 200;	
Plymouth ch. 30;	230 00
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Abner L. Ely, 250; a mother, a thank off'g, 10; Mrs. J. F. Worth, 100; H. T. Morgan, 50; Fisher Howe, 100; H. B. Washburn, 100; C. P. Baldwin, 100; W. L. King, 250; W. A. Butler, 50; Mr. and Mrs. James Boorman, 200; Mrs. Jane B. Corning, 50; Mary E. Dodge, 500; J. T. Joy, 50; W. A. Ransom, 75; Mrs. B. W. MERRIAM, wh. cons. her an H. M. 100; 13th st. pres. ch. to cons. WILLIAM H. CHRISTIE an H. M. 131,65; H. P. C. 50; John W. Quincey, 100;)	2,807 42
Oneida co. Aux. So. J. Dana, Tr.	
New Hartford, Pres. ch.	42 17
Utica, 1st pres. ch. m. c. 9,95;	
Miss J. S. 3;	12 95—55 12
Plattsburgh and vic. L. Myers, Tr.	
Plattsburgh, Pres. ch. and cong.	74 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch. m. c. 3;	
penny a week, 1,50;	4 50
Potsdam, E. P.	50
Stockholm, H. H.	15 55—20 55
Watertown and vic. A. Ely, Agent.	
Watertown, Mr. Richter,	4 00
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	3,231 09
Bath, G. L.	5 50
Brownville, Pres. ch.	5 00
Canterbury, do.	16 00
Clinton, Unknown,	3 50
Coventryville,	17 00
Coxsackie, Mrs. S. R. Lombard,	20 00
Crown Point, 1st cong. ch. to cons. Rev. JOHN BRADSHAW an H. M.	83 00
Dansville, Mrs. MARY CRANE wh. and dona. fr. a friend cons. her an H. M.	30 00
Essex, Pres. ch.	28 00
Fort Covington, 1st pres. ch.	21 25
Fort Hamilton, Mrs. M. C. D.	2 50
Franklin, 1st cong. ch. (old) to cons. AMOS DOUGLAS an H. M.	100 00
Gloversville, Cong. ch. and so. Mrs. M. A. Hosmer to cons. JAMES S. HOSMER an H. M. 100; Charles Mills, 50; Darius C. Mills, 50; to cons. BETSEY GOODRICH an H. M.; A. Judson, 50; Mr. and Mrs. DeWitt Smith, 20; indiv. 141,33; 411 33	
Hannibal, A. Watson,	20 00
Hinsdale, Mrs. D. R.	2 00
Ithaca, Pres. ch.	58 74
Lyons, do. la. for miss. so. 30,75; ch. 32,58; m. c. 6,69;	70 02
New Lebanon, A friend, 10; Mrs. S. C. 3;	13 00
New York, E. C. Bridgman,	25 00
Northville, Cong. ch. young people's miss. so.	12 79

Ovid, A friend, avails of gold ring,	1 05
Oswego, A friend,	5 00
Pembroke, 1st pres. ch.	5 00
Rensselaerville, Pres. ch. m. c.	30 00
Rutland, W. P.	10 00
Yonkers, 1st pres. ch. m. c.	20 00
West Town, H. H.	3 00-1,018 68
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	4,252 77

Legacies.—Lansingburgh, Hester Allen, by David Judson, 100 00
 Turin, Morgan L. Cummings, by O. Woolworth, Ex'r, (prev. rec. 80;) 20 00—120 00

4,372 77

NEW JERSEY.

English Neighborhood, Rev. A. B. Taylor,	2 00
Morristown, E. E. S.	10 00—12 00

PENNSYLVANIA.

By Samuel Work, Agent.

Big Spring, Pres. ch. Miss T. L.	10 00
Harrisburg, 1st pres. ch. m. c.	24 40
Meadville, 1st pres. ch.	20 00
Northumberland, do.	12 50
Philadelphia, J. Constable, 20; Mrs. Eliza A. Smith to cons. WILLIAM W. FULMER an H. M. 100; Clinton st. ch. K. 25; W Darling, 15;	160 00
West Chester, Pres. ch.	10 00—235 90
Athens, G. A. P. 5; Mrs. J. A. P. a tithe, 2; Mrs. C. S. 5 c.;	7 50
Bethany, A friend,	1 00
Girard, S. H. S.	2 00
Montrose, Coll. 7; m. c. 6; la. cent. so. 1;	14 00
Pittsburg, A friend,	25 00
Pleasant Mount, Pres. ch.	40 00—89 50
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	326 40

DISTRICT OF COLUMBIA.

Washington, B. F. Larned, U. S. A.	100 00
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OHIO.

By Rev. G. L. Weed, Tr.

Cincinnati, 3d pres. ch. to cons. Miss ELIZA LATTAN an H. M. (of wh. for Dr. Pierson, Micronesia, 50; for Rev. D. Wilson, Syria, 50;) 100; m. c. 10,80;	110 80
Columbus, 2d pres. ch. m. c.	6 00
Dayton, 3d st. pres. ch.	83 00
Walnut Hills, Lane sem. ch. m. c.	10 00—209 80
Glendale, Mrs. S. S. P.	5 00
Hebron, Pres. ch.	10 00
Newton Falls, do. 19,68; B. Walker and fam. 20,32;	40 00—55 00
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	264 80

INDIANA.

By G. L. Weed, Tr.

A friend,	5 00
Fort Wayne, Pres. ch.	36 50
Pittsburg, do.	15 00
Putnamville, do.	7 00—63 50
La Porte, Rev. J. W. C.	5 00
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	68 50

ILLINOIS.

By G. L. Weed, Tr.

Springfield, Pres. ch. 50; Joseph Thayer, 50;	100 00
Augusta, Pres. ch.	34 00
Brighton, do. 6; F. S. and A. B. V. 5; L. P. S. 12;	23 00
Carlinville, Pres. ch.	10 00
Galva, Cong. ch. m. c.	12 00
Morris, Cong. ch.	55 40
Sandwich, Pres. ch. m. c.	5 00—139 40
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	239 40

MICHIGAN.

Ann Arbor, A friend,	35 00
Kalamazoo, do.	2 06
Nankin, Cong. ch.	7 26
Ransom, 1st do.	3 85
Saline, Pres. ch. m. c.	7 00
Wayne, Cong. ch.	4 49
Ypsilanti, 1st pres. ch.	112 16—171 82

WISCONSIN.

Hartford, Cong. ch. and so. m. c.	29 52
Lodi, Cong. ch.	7 00
Milton, do.	5 00
Pewaukee, do.	5 00—46 52

IOWA.

Bentonsport, Cong. ch.	17 15
Davenport, J. A. Reede,	16 50
Garnaville, L. P. M.	2 50
Grinnell, Miss. so.	20 47
Kossuth, N. S. pres. ch. m. c.	2 00
Washington, Cong. ch.	6 00—64 62

MISSOURI.

Little Osage, Pres. ch.	5 00
Palmyra, do.	100 00
St. Charles, J. Cary,	10 00—115 00

MINNESOTA.

Stillwater, Childs,	5 00
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OREGON.

Oregon City, Cong. ch. m. c. 4; Mrs. A. H. Steele, 6;	10 00
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TENNESSEE.

Maryville, P. T.	4 00
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ALABAMA.

Mobile, C. H.	30 00
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SOUTH CAROLINA.

Charleston, Circular ch. 20; Mrs. M. 2,50;	
R. W. B. 10;	32 50

IN FOREIGN LANDS AND MISSIONARY STATIONS.

Hazlewood, Min. coll. 4,13; m. c. 4,04;	8 17
Montreal, Can. A mem. of Zion ch.	20 00
Tuscarora, N. Y. m. c.	2 50
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	30 67

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$61 00
NEW HAMPSHIRE,	31 35
VERMONT,	19 49
MASSACHUSETTS,	19 20
RHODE ISLAND,	12 00
CONNECTICUT,	35 40
NEW YORK,	14 44
NEW JERSEY,	15 00
PENNSYLVANIA,	39 39
DELAWARE,	10 00
MICHIGAN,	1 40
OHIO,	10 33
ILLINOIS,	43 10
INDIANA,	5 00
GEORGIA,	10 00
OREGON,	1 25
IN FOREIGN LANDS,	50 00
	<hr/>
	\$383 26

Donations received in May, 19,112 47
 Legacies, 1,169 75

\$20 282 22

☞ TOTAL from August 1st to May 31st, \$217,419 41

CONDITION OF THE TREASURY.

It is certainly a remarkable, as it is a painful fact, that the receipts* of the American Board for the last three months, (March, April and May,) have been less than during the corresponding three months of any previous year since 1849. The average annual amount for these months, during the previous *three* years, (1856, '57 and '58, including payments to the deficiency fund in 1857,) was more than \$92,000; and during the previous *nine* years, the average has been \$84,000. But for the present year, the amount received in the corresponding time, (now also including special contributions for the debt,) is less than \$65,000!

The aspect of the case is not so bad, indeed, (yet it is by no means bright,) if we look at the receipts for the whole past portion, (ten months,) of the financial year, up to May 31. The receipts for these ten months have been, this year, less than in any previous year since 1850, excepting the last, (1858,) when the financial pressure was so severe. The whole amount for the ten months this year is but about \$228,000, while the average annual amount for the same portion of the previous eight years has exceeded \$242,000!

The operations of God's providence abroad, throwing fields open, were never before so encouraging. We "marvel," now, "at the workings of Omnipotence" in this direction, not in Turkey only, but in China and Japan, and may we not add, in Africa and India also. The workings of the Spirit too, in connection with the missions, and the indications that the church may expect ere long to see mighty results, if she is earnest and faithful in this work, were never, looking on the world at large, more cheering. The missionaries were never more animated by hope, and stimulated by the expectation of beholding "greater things." And at home, the churches have seldom considered themselves more favored with spiritual blessings; and financial embarrassments, though by no means universally removed, have been extensively relieved. It has certainly seemed reasonable to look for renewed zeal and increased benevolence, to expect progress and not retrogression in the action of the churches. Yet, at such a time as this, the facts are as stated. Ten months of the financial year have passed, and \$170,000 remain to be received, to meet the current expenses of the year and pay off last year's deficiency!

Could the Prudential Committee have anticipated such a state of things? Ought they to have so distrusted the churches, in advance, as to make provision for receipts not only so inadequate, but so diminished? Would either the missions or the churches have considered them as justified, if they had made appropriations for 1859 on a scale so reduced that such an income would have met them all? But having, with great difficulty, cut off \$20,000 from the estimates of the missions, that they might keep current expenses down to the standard of last year, they are likely, still, to find the debt upon their hands, instead of being removed, more than doubled at the close of the year; for, surely, what has been promised to the missions must be paid. In this emergency, may God give wisdom to the Committee and the Board; patience and courage still, to the missionaries; and grace to his people to discern the signs of the times, and to do towards the laborers abroad, and for the cause of their Redeemer, as he would have them do.

Thank-Offerings, to pay off last year's Deficiency.

RECEIVED IN MAY.

MAINE.—Machias, a brother, 2; a sister, 1; a friend, 88c.; Whitneyville, a lady, 5;	8 88	CONNECTICUT.—Terryville,	1 00
NEW HAMPSHIRE.—Amherst, a friend,	30 00	NEW YORK.—Gowanda, Rev. A. Cooper, 5; Middlebury, 4; New York, E. C. Brigham, 25;	34 00
MASSACHUSETTS.—Buckland, E. A. D. 5; Concord, a friend, 2; Medford, Mystic ch. and so. 8; Newbury, 1st ch. 30; Reading, Old South ch. 43,25; Somerville, unknown, 1; Stockbridge, cong. ch. 38,50; Hampshire County, a friend, 337,50; South Reading, cong. ch. and so. friends, 40;	505 25	OHIO.—A friend of Christ,	5 00
		MICHIGAN.—Dover, S. C. Jones,	10 00
		INDIANA.—A friend,	5 00
		Previously acknowledged,	604 13
RIHODE ISLAND.—Newport, G.	5 00		9,910 85
			\$10,514 98

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